

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

**Unity: the Problem of  
the Different Spirit**

*W. Norman Pittenger*

Page 6

**How Much Remains?**

*William G. Peck*

Page 8

**Deputies to the 1949  
General Convention**

*Revised to August 8th*

Page 13

**Scholarships for  
Church Workers**

*Editorial*

Page 10



RNS

**THE BISHOP OF OXFORD**

**"I have come not to teach, but to learn."**

**[See page 4]**

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of the Church School  
★ Teacher

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Talks

With

# Teachers

REV. VICTOR HOAG, D.D., EDITOR



## Training Your Assistant

**Y**EARs ago I met an officer of the Irish Constabulary who told of the interesting rule of the service about promotions. "No one shall be given the appointment to a higher rank until it is certified (along with other merits and ratings of efficiency) that he has trained another man to take his place. This assistant must not only know the main line of, the officer's duties, but he must have been trained in all the details of the position." Naturally this was hard on those officers who like to take all responsibility themselves, and do not share their work.

It is true that Church School teachers do not have the motive of winning a promotion, with higher title and pay. But the needs of the service for trained assistants are just as great. Who will take your place when you must drop out—for a Sunday, or forever?

It is the argument of this column that every teacher is responsible for the Church's whole life, including its program of teacher-development. Not only must each teacher teach his children, but be enough of a conscious craftsman to show some one else how it is done. Every class, then, becomes a training class, where adults who are coming up for future service will be inspired and equipped.

### SHARING YOUR KNOW-HOW

Every really successful artist, athlete, mechanic, or craftsman can tell you how he does it. He has no secrets. He is proud of his achievements, and always happy to talk about his trade. He would truly like others to share in his proficiency. Other leaders are apt to be shy about explaining, or unable to tell. With some it may be a feeling of jealousy that somebody might be given their job. But this weakness is more likely to arise from a vagueness about the techniques of one's work, and a lack of interest in others, and the teacher-outlook. "Look, I'll show you how it's done!" says the generous leader. But the other says, "It's hard to explain. I do things my own way."

Whatever the reason, we need all our teachers to see the possibilities of training other teachers, in their own class. To have another adult always present in your class may seem, at first thought, to be an embarrassment. But in reality it is a great tonic and check on your work.

Your associate knows you at your best, knows when you are below it, and are unprepared. He also is observing your difficulties, and will help you enormously when you talk things over after the lesson period.

It is a compliment to be asked by the rector to accept an associate teacher, for training and fellowship. It proves he knows you are a teacher who knows his trade, and can share it. Nearly all of our training classes (and they are few enough, indeed) deal with theory. They are far from the fray. They are mostly talk and exhortation. But if you are ever asked to be an assistant teacher for a term, you will really learn. You will learn both the lesson material, and working methods for putting it over. Some teachers object that they do not need a helper, that they would rather not be bothered, that they can do everything themselves.

This is a common weakness of the clergy, and it explains why most of our parishes are "one man shows." The priest does everything himself. His abilities, energies, and bright ideas are the whole program of parish life. He looks at things to be done, somehow, not at people to be developed by purposeful activities suited to their stage of development. This inept priest runs his own financial campaign, his own school, guilds, classes, and men's club. He is forever hoping and looking for new leaders, but he does not know the way of having a line of assistants coming up.

### AN ASSISTANT IS USEFUL

Here are some of the things the apprentice teacher can do: Take the roll, plan and direct the handwork, pick up after class, deal with difficult children, and meet intruders. Some day he may be given the story to tell, or just the direction of the discussion, by agreement with the top teacher. And of course, he will act as the substitute when the other must be absent. This last work he does with special success, because, unlike the emergency substitute who does not know the pupils or the course, he has no problem of discipline. The teacher knows them, and they know him. There is no wasted Sunday.

If you know a friend who might be such a helper for your class, why not enlist him this fall? It will help your class a lot, and the school.

TENTH SUNDAY AFTER TRINITY

## GENERAL



### CONVENTION

#### Raymond Barnes Dies

Dr. Raymond Flatt Barnes, treasurer of General Convention since 1929, died of a heart attack at his home in Brooklyn, N. Y., early on the morning of August 9th. On July 9th he had suffered a similar attack but, after being hospitalized for a week, had seemed to be recuperating satisfactorily. He was 73 years old.

Dr. Barnes lent his financial genius to a number of Church institutions. In 1926 he was induced by Bishop Stires to become treasurer of the diocese of Long Island. He occupied that position until the time of his death. He was also treasurer of the diocesan council, and of the archdeaconries of Brooklyn, Queens, and Nassau, and Suffolk of the diocese of Long Island. He was trustee of the estate belonging to the diocese of Long Island, the Aged and Infirm Clergy Fund, the Episcopal Fund, the Diocesan Church Extension Fund, and the American Church Building Fund Commission.

Something which many people suspected, but which few knew with certainty, was that somehow, through the years, Dr. Barnes had been quietly accumulating a substantial backlog General Convention fund to give the Convention some capital beyond its diocesan assessments. The conjectures were well-founded. General Convention journals disclose that in 1928, just before Dr.



DR. RAYMOND F. BARNES

Barnes became treasurer, the balance of cash and securities of General Convention funds was \$32,593.38. In 1946, Dr. Barnes' 23d year in office, the balance was \$131,748.96 — an increase of almost \$100,000. The \$100,000 was invested in U. S. treasury bonds.

In the 1943 Convention Journal, through a typographical error, a purchase of \$63,000 worth of U. S. bonds was listed in the Financial Statement under "Stationery, Stenography, Printing, and Postage."

From 1922 to the present Dr. Barnes was a lay deputy to General Convention.

In non-Church life, Dr. Barnes was director and member of the executive committee of the First National Bank, Jersey City, N. J. He was also trustee and member of the finance committee of the South Brooklyn Savings Bank.

As a young man, Dr. Barnes had gone into his father's business in Jersey City and eventually became head of the firm.

Bishop DeWolfe of Long Island celebrated a Requiem Eucharist in the Cathedral of the Incarnation, Garden City, on the morning of August 11th, and read the Burial Office at Grace Church later in the day. Interment was in Greenwood Cemetery, Brooklyn.

Dr. Barnes is survived by his widow, Grace Adline Weeber Barnes, to whom

he was married in 1903; his daughter Mrs. William Peckham Pashley; a grandson, David Barnes Pashley; and two sisters, the Misses Mary and Helen Barnes.

He was a member of the Brooklyn Club, Sons of the Revolution, The Pilgrim, John Howland Society, Society of Mayflower Descendants, St. Nicholas Society of New York and Nassau, and the Society of Colonial Wars.

#### Presiding Bishop to Give Opening Sermon

At the opening session of General Convention on September 26 [L. C., April 3d], Bishop Penick of North Carolina, vice-president of the House of Bishops, will take the first part of the service. The Lessons will be read by the Rev. John H. Fitzgerald, secretary of the House of Bishops, and the Rev. C. Rankin Barnes, secretary of the House of Deputies. The sermon will be preached by the Presiding Bishop. Former Presiding Bishop, the Rt. Rev. Henry St. George Tucker, will have the closing prayers and the benediction.

It is expected that the Archbishop of York, the Supreme Bishop of the Philippine Independent Church, the Presiding Bishop of the Nippon Seikokwei, and the Primate of All Canada will be present at the opening service.

Speakers at the mass meeting, on September 28th, commemorating the 400th

### The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

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 . . . . . Managing Editor  
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### Departments

BOOKS . . . . . 18	EDITORIAL . . . 10
CHANGES . . . 23	EDUCATIONAL 20
DEATHS . . . . 21	FOREIGN . . . . 12
DIOCESAN . . . 19	GENERAL . . . . 3
TALKS . . . . . 2	

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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anniversary of the Book of Common Prayer will be the Very Rev. John W. Suter, dean of Washington Cathedral and custodian of the Book of Common Prayer, and Bishop Oldham of Albany, chairman of the Liturgical Commission.

At the mass meeting on September 30th, on behalf of the World Council of Churches, the speakers are the Rt. Rev. Stephen C. Neill, assistant bishop to the Archbishop of Canterbury, who leads the evangelistic program of the World Council, and Bishop Sturtevant of Fond du Lac, who was one of the Church's official representatives at the World Council Assembly in Amsterdam in 1948.

At the mass meeting on the World Mission of the Church, October 2d, the speakers will be the three most recently consecrated missionary bishops. They are Bishops Melcher, Coadjutor of Southern Brazil, Hunter, Coadjutor of Wyoming, and Gordon of Alaska.

### Laymen's Work

The Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work has announced a conference for laymen in conjunction with General Convention. The first national conference for laymen was held in Philadelphia in 1946.

The Conference will convene for a meeting and dinner at the Palace Hotel on September 30th. Speakers will be the Presiding Bishop, Mr. Harvey S. Firestone, Jr., chairman of the Committee, and Mr. Frank Sabilia, the famous barber at the Mark Hopkins Hotel [L. C., May 22d]. In his report, Mr. Firestone, who will also address the General Convention, will stress the development of laymen's work throughout the Church and emphasize the opportunities for service which exist for all consecrated laymen.

Attending the dinner meeting will be members of the Committee, diocesan chairmen, former diocesan chairman and Committee members, and all official diocesan representatives of laymen's work.

On October 1st a meeting will be held at Trinity Parish House beginning with luncheon. This meeting is for all Committee members, diocesan chairmen, and official diocesan representatives. The business session which follows will include reports by the executive director and associate director of the Committee and a short address by Mr. W. Ted Gannaway, special consultant to the National Council on training programs.

On the evening of October 1st a buffet supper will be served at the home of Mr. and Mrs. Norman B. Livermore on Canyon Road, Ross, Calif.

The Conference will reach its climax on October 2d, with a mass meeting for

men in Grace Cathedral. There will be a choir of 100 male voices and the speaker will be a layman of national prominence.

The Conference will close that night with a supper meeting at the Mark Hopkins Hotel for the members of the new Presiding Bishop's Committee on Laymen's Work.

It is expected that more than 90 per cent of the dioceses and missionary districts of the Church will be represented.

### "Joint Committee to Study Structure and Organization"

Bishop Dagwell of Oregon, convener of the Joint Committee to Study the Structure and Organization of General Convention, has announced that he will call a meeting of his committee the first or second day of General Convention.

Purpose of this meeting will be to consider suggestions received regarding (1) size of the House of Deputies, which is believed by some to be too large; (2) the system of equal representation for each diocese, as against a possible system of proportionate representation; (3) the vote by orders, which some believe should be modified or abolished in favor of some other method of voting on questions involving the constitution, the Prayer Book, and doctrine.

Bishop Dagwell said that the committee would receive additional suggestions on the structure and organization of General Convention.

### Bi-Racial Committee to Meet

Bishop Walker of Atlanta has called the Bi-Racial Committee to meet in San Francisco, September 28th.

The committee, appointed at the last General Convention "to stimulate increased participation of Negro laymen in the established program of the Church," has not hitherto met during the triennium, because of lack of funds.

Bishop Walker is the chairman of the Committee. Thomas B. K. Ringe of Philadelphia is the secretary.

## PUBLIC AFFAIRS

### UN Committee Approves Minute of Prayer

Secretary-General Trygve Lie's proposal that all annual meetings of the United Nations start with a minute of silence devoted to prayer or meditation was approved at Lake Success recently by a special committee of the UN's General Assembly.

The committee went further, however, and recommended a similar ceremony at the end of each annual session.

When Mr. Lie made his proposal last

May, he stressed that it would not be possible to introduce a public or spoken prayer which could satisfy all tenets and give offense to none. He pointed out, however, that since the UN is dedicated to ideals shared by all religions and philosophies "it is fitting that an opportunity should be given to all to express in their own way their dedication to universal ideals." [RNS]

## VISITORS

### First Arrival

By ELIZABETH McCracken

The Lord Bishop of Oxford, the Rt. Rev. Kenneth Escott Kirk, D.D., was the first of the American Church Union's guests to arrive from the Church in the British Isles. His Lordship landed in New York on August 3d. The Lord Bishop is one of the greatest of contemporary theological scholars. [*The Apostolic Ministry* was edited by him.]

Concerning scholarship since the war and the effect of the war on its standards the Bishop said:

"Taking scholarship all around, the war has raised the standard. I fancy most historians and philosophers would say so. The difficulty is that the new generation of scholars coming on have not yet found their feet. The research done in government service during the war produced a high degree of accuracy; and, at the same time, a high degree of long-sightedness: I mean to say, a looking ahead to a long line of thought and fitting each bit of research into it. That has raised the whole standard, and also it has widened and lengthened the area of each specific field of reference.

"I must speak of a practical difficulty of another sort. The degree to which men and women are engaged in domestic chores since the war has used time and strength formerly given to scholarship. Take a country priest: he formerly had a man to look after the garden, and a small domestic staff. Now, he must tend his garden himself, and he and his wife must do all the domestic work. The result is that a vast amount of such a priest's time and energy is going into these things — time that might have gone into scholarship. Many of our priests in country parishes formerly did a great deal of scholarly work of value.

"This burden of necessary manual work permeates the entire land. So it is immensely creditable that young scholars are still doing good work. But, until we devise a more simple way of life, we cannot expect to have much productive scholarship. We must also make better arrangements for distribution, as well as a better organization of domestic and outdoor labor. At present, we stand in queues for hours, to get food, clothes, and even cigarettes! The queue is an equitable method of distribution, but it takes much time and strength that might go into systematic reading."

The Lord Bishop recognizes other hindrances to creative scholarship:

"What I think a much more striking example of a difficulty than people realize is the ruination of the gardens. That affects the soul and the spirit as well as the sensuous nature of man. Our Lord loved flowers. In England, we have always had them, and we love them. Before the war, every suburb and every village was bright with flowers. Even in London, there were little garden plots. Now, all the gardens are going to rack and ruin. A house offered for rent has a drawback if it has a garden. A garden means time and labor, or neglect."

#### YOUNG PEOPLE

The Bishop believes the most impressive phenomenon in English life is the way the young folk, especially the educated ones, are turning to religion.

"At the end of the war, I had three undergraduates in my own family (my children). The difference between the cynicism and indifference and disillusionment of the majority of young folk in the 1920's, and the interest and zeal of the young people of today is remarkable. I think that it is possibly the result of a feeling of young folk that things have got so bad that they have got to choose between God and despair. The first World War did not teach us that. The second World War, with the dreadful experience of the blitz and the remarkable examples everywhere of quite ordinary men and women doing tasks of civil defense, and showing the heights human nature can rise to: that is the greatest of hopes for the future of religion in England, if the Church can bring the message of salvation to the young folk. They are ready and longing to hear that message. We, on our part, must mobilize our forces to present it to them, in the fullest expression of the Catholic Faith.

"We have had a lot of local missions. In every case, they have shown the laity rallying around the Church. There is gradually dawning a conviction on the part of the laity that they have got to be positive evangelists, not only with their lives but also with their lips. They have got to say why they are not Roman Catholics, nor chapel people; and why they are Anglicans. That, I think, is really developing. It is very largely the result of little missions up and down the country. The interest is always on that point. Lay folk want to hear lay evangelists, because they want to hear what religion means to others in like manner as themselves.

"That is why, I think, Dorothy Sayers and T. S. Eliot and C. S. Lewis have such a hold. Everyone says, after hearing or reading them: 'They really do know what they are talking about. It makes sense to them, so it will to me, perhaps.' Their very lay condition gives peculiar strength to what these three have to say, brilliantly though they do say it."

Regarding theological education, and the quality of the candidates for the priesthood since the war, Bishop Kirk said:

"The quality of the ordinands back from the war is very good indeed. We have ac-

cepted between one-half and two-thirds of those who have applied. Most of them have done a short university course, and then moved on to the theological colleges. The danger there is of a breakdown of tradition, but it is being met. Some of the theological colleges have changed their staffs, but the curriculum is not much changed. It is still based on the life and discipline of the theological college chapel. There is the daily Mass, the daily half hour's meditation, and the other regular practices. I have four theological colleges in my diocese [of Oxford]. Three of the four are up to the traditional standard. The fourth has a new head, and he will make the chapel life the leading principle, as do the others.

"We have centralized examinations for Holy Orders; thus these no longer differ from diocese to diocese, as they once did. We centralized the first stage of selection of candidates also; so we do not now get men going from one bishop to another, trying to get someone to ordain them. The principles, of course, of examination and of selection give way to exceptions, now and then. But the principles have shown their worth. We are worried, as you are in America, about quantity. We have not enough ordinands. Quality is on a high level, as with you here."

Concerning English schools under Church auspices and their connection with the new Education Act, Bishop Kirk said:

"One might say that it is true of the

#### New Chief of Chaplains



<sup>RNS</sup>  
SOUTHERN BAPTIST MINISTER: Col. Roy Hartford, nominated by President Truman to succeed Major General Luther D. Miller as Army Chief of Chaplains. The nomination for a statutory four-year term was confirmed by the Senate. With the appointment goes promotion to the rank of Major General. Chaplain Parker is now supervisory chaplain of the Far East Command in Tokyo.

Church of England Training Colleges for Teachers, which we need more than ever, that we cannot face the financial burden of keeping our local Church schools [day schools] as Church schools under modern demands about educational equipment. But we still are keeping a considerable number. The new Education Act prescribes that, whether a school is Church or State, there shall be religious instruction every morning. This is a great advance, because there was no such requirement for State schools before the new Act came in. At all costs, we must do all in our power to see that as many teachers as possible be trained adequately. Then, even in State schools, teachers will be able to give religious instruction with real efficiency and understanding of the Faith."

The Lord Bishop went on:

"We have a number of Training Colleges for Teachers in England. I have one at Culham. It is unique in that it offers instruction in rural subjects. We have managed to extend and to modernize our buildings there at Culham. The chapel is the center of the college life, even to the students who are not members of the Church of England. We need thousands of pounds to make the chapel adequate in size. We now have 150 students, and the chapel holds only 50. All the Culham students are men."

About Religious Orders he said:

"There are a considerable number of vocations for the teaching side of the Religious Life. A significant phenomenon is the increase in the number of vocations to the Enclosed Life. It is important that so many people are offering themselves to religious communities where worship and prayer are regarded as the essential things in man's service to God."

In conclusion the Bishop said:

"I am glad to be here for the Eucharistic Congress of the American Church Union, celebrating the 400th anniversary of the Book of Common Prayer. The series of congresses and services of witness will do much for us all. I believe that I am to preach and to speak in several cities. But I have really come to America, not to teach, but to learn."

#### MISSIONARIES

##### Dr. Womble to Puerto Rico

The Overseas Department of National Council has just announced the appointment of Carey C. Womble, M.D., for missionary service as surgeon on the staff of St. Luke's Hospital, Ponce, P. R. He goes to Puerto Rico direct from a surgical residency at Camp Lejeune, North Carolina.

While serving in the Navy Dr. Womble was a lay reader at St. Paul's Church, San Diego, Calif., and he conducted services on the U. S. S. *Robert H. Smith*. He is accompanied to the field by his wife and two children.



"... If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." (Revelation 3:20.)

NO single problem has more engaged the attention of Christian leaders during the past quarter-century than the reunion of a divided Christendom. And surely it requires no demonstration to assert that the divisions amongst those who profess and call themselves Christians are a disgrace and a scandal. Nor does it need proving when we say that our Lord Jesus Christ suffers crucifixion as his mystical Body the Church is riven by our prejudice and our pride. Any Christian soul should feel anguish as he considers the spectacle of Christians so at odds with one another in their very striving to serve the fellowship which their Lord brought into being to continue his work in the world.

Yet it is also true that unity can be obtained at too cheap a price, by the simple abandonment of conviction, rather than by the hard and painful reconciliation of differences in a unity which will be so deep and so rich that it will adequately reflect the many-colored grace of God in Christ. It is precisely here that some of our present-day schemes and much of our contemporary effort seem to be superficial. If it has taken hundreds of years to arrive at our state of schism, it is likely that it will take a long time to reach such an "agreement in the faith and knowledge of God" (as the Prayer

# Unity: The Problem of the Different Spirit

By the Rev. W. Norman Pittenger, STD

Book says in another connection) that there "be no place left among us," either for the spirit of schism or the disregard of any element of truth which God has bestowed upon His people.

## "AS OTHERS SEE US"

Now one of the things that have been most lacking in discussions of reunion is the frank and definite statement by Christians of one persuasion, not of their *own* position, but of how the *other* position looks to them. In our conferences we rightly try to state our own views; we also try to understand the views of others. But far too infrequently do we have an honest, forthright, clear appraisal of other groups, as they seem to us. Yet it ought to be apparent that such an attempt, with all the dangers it involves, could do much to clear the air. It always does us good to see ourselves "as others see us."

As an Anglican, I should welcome heartily an appraisal of our mode of Christian expression from the Protestant side. Unhappily my Protestant friends are too kind to do this, for the most part, and this very kindness prevents advance toward deeper understanding. But because someone ought to begin this enterprise of frank speaking, I shall here try to present the picture which many of us, in the "Catholic stream," find as we contemplate, with as much sympathy and imagination as we can muster, the Protestant communions in America with regard to their attitude to Christian reunion.

No task is so difficult as to present the point of view of people whose religious outlook is unfamiliar; in this instance it is particularly difficult, because Protestantism in America is so varied and sometimes contradictory. For this reason, let it be said at the outset that what I am here attempting is a sketch of the *general* Protestant attitude, reached after attendance at innumerable ecumenical meetings, conferences, symposia, group discussions and the like. From this experience, certain fairly persistent elements seem plain.

First of all, it is clear that there has been a tremendous change in the theo-

logical outlook of the American Protestant world during the last few decades. So obvious a fact as this need not be dwelt upon. Classical Protestant emphases in theology are with us again: once more we hear of the majesty and sovereignty of God, sin and redemption, the Incarnation and the Atonement, the necessity for the Church, the reality of the "last things." This return seems to have been accomplished in most, if not all, Protestant seminaries: the laity, of course, have not yet been entirely swept into the current. One still hears lay members of Protestant churches using of Christianity words such as those of President Truman, himself a Baptist, who said not long ago that our religion was "the following of the teaching of the great Disciple of peace." But even in the congregations the change is coming; Sunday after Sunday, the people are exposed to the new — which is the old — preaching of evangelical Christianity.

Thanks to this theological movement, there has come a shift in emphasis in reunion discussions. The ecumenical movement nowadays is not vitiated by a weakened version of essential Christian dogma. Its leaders are men who know historic Christianity, at any rate in its Reformation dress, and they can be trusted not to barter away the great charter truths for which it has stood.

But having said this, I must proceed to another observation. A conversation which I had recently with a distinguished and highly competent Protestant theologian tells the story: "We agree practically on the central importance of the Christian faith, but you always want to tag onto it the question of church order. We have only a few years left if Christianity is to do anything in America. For God's sake, let us not bother about secondary things which can be worked out as we go along, once we have become a united Church."

Now I wonder if this is not fairly representative of the mind of American Protestantism. Here was an orthodox Christian in his particular denomination; but his orthodoxy did not include "order." Doubtless he believed that there was some adequate scriptural ground for

his own kind of "order," but he regarded all such questions as at best "secondary." And he evidently felt that the insistence of some of us on the fundamental nature of the Church's "order" was both silly and dangerous: silly, because it does not matter whether we have bishops or superintendents or moderators or synods or any other "order"; dangerous, because at a time like this it is wrong to quarrel over what does not really matter.

On the whole, American Protestantism does not consider that "order" is a matter of "faith." Yet for some of us, one of the essential "structures" of historic Christianity is its ministerial articulation, given to us through the centuries in a continuous tradition rooted in apostolic times and the means whereby the unity of the Church is sacramentally established. That is why we cannot be content when the episcopate is accepted simply as a "matter of convenience" or because "Episcopalians like it and we must accept it as a way to secure reunion."

#### "CONTEXTUAL INTERESTS"

The Protestant view of the Church is to a large degree held in what one might term a "prospective reference." That is, many ecumenically minded Protestants are looking toward a *future* Catholic Church; they are not so much concerned with the great Church which is already here and of which all Christians are by baptism members. This means that they cannot readily understand that outlook, natural to those of Catholic background, which is profoundly conscious of the past and what it has given us. Here is a difference which is really enormous, for its implications can be carried to remarkable extremes, as South India demonstrates.

Frequently "contextual interests" modify a point of view. If the ministry is seen out of relation to total life-in-faith, it will be misunderstood. So it is when the ministry is unrelated to worship. It is noteworthy therefore that the great mass of Protestant clergy and laity — despite the current revival of interest in worship and its "enhancement" — are not sacramental or liturgical in their thinking or feeling. Over and over again, I have been conscious of this fact: that which was first in my mind — that which was indeed my "mind" — sometimes did not even enter into the consciousness of my Protestant friends at our conferences.

At a session of Protestant seminarians devoted to social action, one of my friends gave the keynote address. He took as his opening line the fact of the Eucharist, in which the material world is offered to God, in union with the pleading of Christ's passion: here men's world, their souls, their bodies, their labor and their life, are seen rightly related to the God who made us. It was natural for my friend, although he was

a "low churchman," to speak in this way, since his religious life had been moulded on the liturgical and sacramental teaching of the Prayer Book. But his approach seemed strange to the young Protestant seminarians: it took them almost an hour to get through a discussion of this particular point — which we Anglicans would all of us take for granted — before they could come to see what he had intended, namely to apply this truth to the field of social action.

Now if the Eucharist does not occupy such a place in one's thought and life as it does for my friend, it is obvious that the problem of "order" will seem relatively less important. For "order" is concerned with the person who "offers the sacrifice, with what authority and with what authentication." There is a connection here which is often forgotten. Since Protestantism in America has tended in practice to minimize the Lord's Supper, it is inevitable that the notion of the nature and meaning of ministry will be seen very differently from the way in which it is understood by those to whom liturgical and sacramental worship is highly important. In Protestant worship, emphasis is on "the preaching of the Word." Protestantism in America is largely a "preaching religion." But Anglicans, whatever their "churchmanship," do not really believe this.

Once again, the notion of the "priesthood of all believers" is a sound primitive and Catholic doctrine. But when it is taken, as it is by so many of our "separated brethren," to mean "every man his own priest," it becomes individualistic to a degree that destroys the balancing Christian truth — which is that we Christians are all priests only because we share in the priesthood of Christ in his priestly body the Church, a social and not an individualistic doctrine. Frequently I have felt that the way in which the sound New Testament teaching was stressed made any idea of a "ministerial priesthood," in Moberly's great phrase, a sheer impossibility.

#### VERTICAL VS. HORIZONTAL THINKING

While American Protestants tended for generations to think very denominationally, they are now tending to think ecumenically. Sometimes, it has seemed

#### JERUSALEM CYCLE OF PRAYER

##### August

26. Northern Rhodesia, Africa: Robert Selby Taylor.
27. North Texas, USA: George Henry Quarterman.
28. North-West Australia: John Frewer.
29. Norwich, England: Percy Mark Herbert; John Walker Woodhouse, Suffragan of Thetford; Edwin Frederick Robins, Asst.
30. Nova Scotia, Canada: George Frederick Kingston, Primate.
31. Nyasaland, Africa: Frank Oswald Thorne.

##### September

1. Ohio, USA: Beverley Dandridge Tucker.

to me, this has its peculiar dangers: after all, Calvinism and Methodism *are* different, theologically, and a Presbyterian layman or minister ought to have some points at which he is of another mind from his Methodist opposite. Yet it is on the whole a wonderful thing that American Protestants are awakening to the fact that Christianity is a universal reality. But what is surprising is that "horizontal thinking" does not seem to come naturally; the relation of the Church today, as a whole, to God and his purpose is clear enough, but the long tradition, handed down through rightly commissioned and properly authenticated representatives, seems to many of our Protestant friends almost "superstitious" and certainly "irrelevant."

It is my judgment that this is the point at which to attack the frequent objection that historical succession, a *fortiori* tactical succession, is absurd or if not absurd, at least indifferent. If religion is strictly "vertical," it is obvious that succession is meaningless. A prophet is not "ordained"; he is "called" directly by God. He can be *recognized* for what he is by some religious body, but that body cannot claim to *make* him what he is, even by the grace of God. In American Protestantism the notion of the ministry as commissioned "vertically," with a minimum of "horizontal" requirements, seems to have become widely accepted, even in communions where in theory and theology (*e.g.*, Presbyterianism) a different view is held.

Associated with the points so far made, I feel, there is another. At the heart of the religious experience of the Catholic Christian is a strong sense of the Church, a vivid realization of "life in the Body of Christ." This has its theological reflection in the doctrine of infused grace, upon which Catholic Christianity has always insisted. This "feel" for life in the Church (what von Hügel called "the sense of churchly appurtenance") is not the attitude one takes toward an organization, but is rather more like that toward one's intimate family: it is the secret heart of all Catholic piety. Now it appears to me that among Protestants of my acquaintance, this sense is lacking. They have great loyalty to their Church, a strong sense of belonging, vigorous convictions; but they do not seem to possess the constant, rich, warm sense of organic participation in the divine-human Body of Christ.

Finally, I am greatly struck by the "expedient thinking," as I call it, which I find so widespread even among Protestant theologians. My earlier illustration, of the minister who decried concern for order at a time when Church and Christianity are faced by grave crisis, is to the point here. There is a certain confusion of "human hurry" with the divine imperative that "they all may be one." A friend has spoken to me of

the "for-God's-sake-let's-do-something" school of thought. It seems that Protestant advocates of reunion are peculiarly liable to infection from this disease. It is rather attractive, for it *promises* great things; but if one believes that Christianity is built upon and grows through great structural forms such as our Prayer Book maintains, one must disagree as to the value of its promises. Divine urgency and human hurry are very different things. Principle is more important than expediency. God's truth is not always pragmatically discoverable, although unquestionably pragmatic considerations help us toward seeing and accepting it.

I fear that I have been unfair in this picture of some of the aspects of American Protestantism. I may have painted one that is so inaccurate that it will be unrecognizable to those who know the subject at first hand. But that is the penalty for attempting to do something which ought to be done; and if a Protestant will do the same for Anglican Christianity, I shall be well rewarded.

#### VALUE OF PROTESTANTISM

In any event, what I have sought to do is to indicate points at which a difference in *ethos*, in spirit and outlook, may be found between Anglicans, who by virtue of their whole tradition are necessarily in the "Catholic stream" of Christianity, and American Protestant Christianity. I for one am convinced that it is by a complete sharing, not only in "things believed in common" but in our misunderstandings and blindness, that we shall approach the wider sympathy which will do more to prepare for reunion than all the schemes in the world.

Let me close, therefore, by saying that in my belief Protestantism in itself is a noble principle. As Dr. Tillich has taught us, there is need always for a "principle of correction," lest the "norm be absolutized." Anyone who is so enamored of pre-Reformation Christianity that he cannot see the strength of the Protestant movement, its enormous contribution to the Christian religion, its invaluable protest for truth and its correction of error, its capacity to create vigorous and devoted Christian souls, is both blind and stupid. That positive side, I have sought to present on other occasions and in other places.

One need not ignore the defects of Protestant Christianity to see that it has great values as well. Doubtless the same can be said, in other ways, of all Catholic Christianity. The Reformation was in many respects a disaster, but God can make even the wrath of men to serve him. And we shall do well to make certain that in whatever reunion of Christendom we on the Catholic side may envisage, the great emphases of Protestantism — balanced and corrected as all extreme positions must be — shall have their rightful part and place.

# How Much Remains?

By the Rev.  
William G. Peck, STD

AMONGST thoughtful Christians in England the question is often discussed: How much of the basic Christian outlook upon life remains in the minds of the masses of our people? The great majority of them make no outward profession of religion. It is a commonplace that their ignorance of the Bible and of Christian doctrine is deplorable. There is a wide-spread neglect of Christian moral standards. This has for years been blatantly obvious in all questions concerning sexual relations and marriage, and since the war not only has there been a further decline in this respect, but there are general complaints of a decline in personal honesty and truthfulness, and even in manners. It looks as if secularism, so far from being the assured mode of human advance, is proving the certain means of human collapse. The phenomena are by no means confined to England, but it is of England that I can most readily speak.

It is often said, indeed I often say it myself, that the modern masses, living in the modern urbanized and mechanized set-up, are psychologically moulded to a barren positivism which actually drives below the level of consciousness all awareness of the depth and dignity of human personality: all consciousness of relationship with transcendent reality: all certainty of a spiritual significance in life.

Some 15 years ago, or more, Peter Wust declared that "there scarcely remains a trace in modern man of that reverence for the higher zone of the human spirit which was felt by the man of antiquity, not to mention medieval man's reverence for the supernatural. Today the frigid, value-indifferent philistine holds almost undisputed sway." The war, with its daily pabulum of brutality and horror, the consequent preoccupation with the grim necessities of conflict, the churning up of populations and the cutting asunder of millions of men and women from their roots, and the *post-bellum* disillusion and uncertainty, only



intensified what some call the "dehumanization."

The prospect, humanly speaking, is not that our massified, propagandized crowds will fall an easy prey to some false religion, but rather that their very capacity for anything that can be called religion will be exhausted. The problem is not merely that they do not understand or accept the Christian answer to age-long questions, but that they do not understand, and are not even interested in, those questions. Religious problems do not normally invade their consciousness, and are only dimly discerned in the sharpest personal experience of pain or bereavement.

The evaluation of human experience has declined. Man appears to be a creature of less scope or meaning than religion assumes. His problems are not the gigantic, supra-cosmic affairs of his fathers, who, whether they wrestled in prayer or blasphemed in atheism, were concerned with the destiny of man. The modern man is concerned with nothing more than his immediate mundane prospects; and this has not only reduced his interest in religion. Many observers in Europe are now declaring that it has produced a widespread cultural collapse.

This account is true of distressingly large numbers of people in England. But there is a minority who are acutely aware of the crisis, themselves faithful to the Christian tradition or at least to the spiritual values upon which Europe was built, and perplexed as to how any remnants of a worthy civilization are to be preserved amidst this welter of mechanized barbarism.

Are we to assume that it is possible for man actually to lose "the higher



zones of the human spirit"? Is it possible that the human race may become a sub-human species? Is it possible that God may disappear finally from all human thought and assumption? I cannot suppose that any serious thinker, in whatever terms he may pose the question, can reach a conclusion other than that such an event would mean, not the perpetuation of a successful positivism, but an age of horror and degeneracy, passing into the final obliteration of what remained of the human being. Even the young Russian thinkers have abandoned the materialistic dialectic, and elsewhere every defender of human culture is an opponent of the modern drift.

For Christians, one affirmation is inevitable. Man, in spite of all, remains man. He is not a fluid nexus in an evolutionary stream of becoming. He is a definite creature, created in the image of God, and that fact is at once his glory and the ground of his shame: the ground of his shame, because by it his sins and follies are judged. And he is a creature intended for divine fellowship, even when he has entirely forgotten it. His consciousness may have ceased to reveal any trace of spiritual awareness, of moral absolute, of mystical dignity; but the morphology of man is not destroyed. Upon the unconscious levels of his being, he is yet addressed to the Eternal. It is this fact which still governs his situation.

#### BENUMBED BY WORLDLINESS

I sometimes hear it remarked, as though in bewilderment, that modern, secularized man seems to be not unhappy in his worldliness. It is unsafe to make this sort of generalization; but if not unhappy, he seems benumbed, listless, and without inspiration. For the world upon which he has been persuaded to concen-

trate his whole attention has turned out to be a world which, so treated, begins to hammer him into stupefaction. And yet, in spite of all, this modern worldling sometimes surprises us with an unexpected devotion to some human decency, or a sudden admiration for high virtue. It is such evidence that humanity is still alive, that Christian evangelists and sociologists must study; for it is their task to make contact with that humanity, in the name of the sacred humanity of Christ.

Let me provide a few scattered instances of the awaking of the slumbering human spirit in England.

A decade since, this nation was perturbed by the apparent possibility of a certain royal marriage. What surprised many observers was not that there was an objection from official quarters, but that there was an even stronger objection from the common people. As far as I could observe, the popular distaste arose from no traditions of social snobbery, but from a conviction of the necessity of maintaining certain standards of life in high places. That conviction was general and indubitably sincere; but few had suspected that it existed in such intensity.

A few years later, the people of England, stricken with horror, with extreme reluctance consented to war. There was no military fever, no jingo excitement, no "imperialism"; but simply an admission that what was represented by the name of Hitler was a thing so evil that it must finally be resisted at all costs. Here was the discovery of a moral ultimate, and this was the preponderating cause, as far as the ordinary Englishman was concerned, of Britain's action at that time. Yet the Nazis had been sure that the English had no conscience left.

The next instance is upon a smaller scale, but it is quite as vivid. One day,

during the darkest hours of the war, a haphazard company of travellers were eating and drinking in a road-house, 30 miles south of London. There were truck-drivers, soldiers, motorists, one or two well-dressed women. During the previous night there had been a huge, destructive air-raid over the great city. Vast damage had been done, with terrible loss of life. One of London's greatest hospitals had been shattered. The travellers were drearily discussing the war and its miseries, the sufferings of London, and the fate of the noble hospital.

#### A CHEER FOR SELF-SACRIFICE

At that moment an ambulance drew up at the door. It was evidently returning to London after carrying patients to some place of safety. A young nurse alighted, and walked into the road-house. Her uniform revealed that she was a staff-nurse of the very hospital under discussion. Her cap, lovely in its original design, was now grimy and bedraggled. Her dress was torn and filthy, stained with blood and mud. Her pallid face, the dark hollows under her eyes, told of great weariness; but she held her head high as she walked forward and asked for a cup of tea. Then a strange thing happened. Every man and woman in that road-house, every one of that company of reserved, phlegmatic English, rose and gave a long, ringing cheer for the nurse.

Did they quite know what they were doing? Possibly not. They were cheering no British victory. They were cheering the spirit of self-sacrifice. They were cheering the Christian tradition of compassion. They were cheering the humanity that lives and breathes in the Gospel.


I could go on to speak of other scattered, sporadic, and yet more permanent, signs of a growing sense of the unnaturalness of the modern way of life: of a feeling that something precious in man is being suppressed in the world that he has made. There is the fumbling search for community, in a mass-society from which community has largely disappeared: there is a turning toward the soil, and a rising interest of townsmen in the countryside. These signs are not to be despised, because the search for true manhood upon the natural level springs from a very deep root which lies in an unconscious relation with the supernatural.

But perhaps I have said enough to make my meaning plain. It is simply this, that to discover, beneath the sorry and shallow positivism of our age, evidence of an unconscious but tremendously real relation of men to the Eternal: to expound to modern man the roots and significance of this, so that the modern crowds may become conscious of their manhood as the Gospel sees it—such is now the supreme and urgent task of the Christian witness today.



BOMB DAMAGE AT CANTERBURY: *Not the physical destruction of Nazi explosives, but the corrosion of secularism, according to Fr. Peck, has turned men into "frigid, value-indifferent philistines."*

## Scholarships for Church Workers

 It is significant that almost independently of each other similar memorials for two distinguished American Church workers have been inaugurated and are winning quick and generous support. These are "The Adelaide Teague Case Fund for Christian Education" and "The Charles W. Sheerin Memorial Fellowship." A third memorial fund, in memory of the late Archbishop Temple of Canterbury, is also of special interest to American Churchpeople.

The fund in memory of Dr. Sheerin has a most worthy purpose. Its income will be used to give grants for graduate training in social work. Dr. Sheerin saw clearly the necessity for training men and women engaged in social work in the Church. His own ministry had shown him this. His close connection with the Church Mission of Help (its name changed during his presidency to Episcopal Service for Youth) completely convinced him of it. Episcopal Service for Youth is unique in that from its beginning, when social service as we know it today was little known, its leaders have been trained social workers. Mrs. John Glenn and Fr. Huntington were its founders, Bishop Manning its first president. Long before Church Mission of Help was recognized by the General Convention of 1919, case work with young girls was being done by trained social workers who were practising members of the Church. In earlier times, Church women had done their best to help girls with their problems. But those Church women were not trained as social workers and were handicapped at best, ineffective at worst. Mrs. Glenn insisted that only trained social workers should attempt this important and delicate work—few as such workers were.

To return to the Charles W. Sheerin Memorial Fund, it has grown out of the fact that there are still not enough trained Church workers to do the social work of the Church. Dr. Sheerin said of this shortly before his death:

"If we sometimes had to fight a battle to prove that religion still has a role to play in social service, we could only fight that battle by being well-equipped for it and meeting the standards fostered by the schools of social work. And then, with that equipment and the knowledge of religious and spiritual life, we could show what a job the Church could do. Today to be a case worker means that one must have a long period of training, at least the equivalent of a Master of Arts degree from a first-rate school of social work."

It is good news that the Sheerin Fund, for which the goal is \$50,000, has already reached a figure that makes it possible to offer a partial scholarship, from the interest, for the academic year 1949-50.

The situation in the field of Christian Education, as we all well know, calls imperatively for trained teachers and leaders. Dr. Case saw this early. She devoted herself to the problem, partly through her own teaching, and partly through the interest she aroused in Church people. Only a few could qualify as skilled teachers of teachers; but hundreds of others did what they were able, to provide fit students and some part of the facilities for their training.

The fund in memory of Dr. Case will underwrite special courses, seminars, and lectures in Christian Education at the Episcopal Theological School where Dr. Case was professor of Christian Education, at Union Theological Seminary, and at Windham House where Dr. Case also had close ties in her teaching career. The fund may also be used to provide graduate scholarships and fellowships for advanced study in the field of Christian Education. The recipients are to be men and women who show particular promise.

ANOTHER such fund, in memory of one of the greatest men in the Anglican Communion, the late Archbishop Temple, was recently inaugurated in England, with a committee headed by the present Archbishops of Canterbury and York. Its purpose is to provide a permanent fund which will provide scholarships for students in the Church College for Women, now renamed the William Temple College, which opened last October. The interest in America is so great that a committee has been organized under the auspices of the World Council of Churches. The goal of the American Committee is \$125,000. Archbishop Temple was deeply concerned because the Church of England did not give the type of training to women that would fit them for leadership in the Church. The new college was founded in memory of him, to meet this need, and it is intended to serve not only the Church of England but the entire Anglican communion, and other communions, too.

The prospectus and the syllabi of the courses show that the William Temple College is very like our own American training schools for Church work.

American Church people will, we think, wish to contribute to all three memorial funds.\* The scholarships are needed. May the goal of each one be speedily reached!

\*Contributions to the Adelaide Teague Case Fund for Christian Education may be sent to Mrs. Allan K. Smith, Treasurer, 28 Fernwood Road, West Hartford, Conn. Checks may be made payable to the Episcopal Theological School, which will administer the fund.

Contributions to the Charles W. Sheerin Memorial Fund may be sent to Arthur A. Atha, Treasurer, Episcopal Service for Youth, 118 East 22d Street, New York 10, N. Y.

Contributions to the William Temple Memorial Fund may be sent to Dr. Charles W. Lowry, Secretary, 3 Chevy Chase Circle, Chevy Chase 15, Md.

*Hoover's Warning*

HERBERT HOOVER has increased immensely in political stature since the days of his administration as President of the United States. Then he was the head of a party in a time when this nation approached close to the brink of economic disaster. Rightly or wrongly, he became a symbol of that collapse, and his party was so thoroughly repudiated that 20 years later it is only beginning to regain a measure of its former leadership, though still as the party of loyal opposition. But today Mr. Hoover is no longer thought of in party terms; he has become an honored elder statesman whose views command the respect of men and women of every party as well as those of no partisan affiliation.

When, therefore, on his 75th birthday, Mr. Hoover warns the nation that "through government spending and taxes our nation is blissfully driving down the back road" that leads to collectivism, either in the form of Socialism or of Fascism, his words merit the careful attention of every American. They have the greater force because Mr. Hoover is not content simply to be a prophet of disaster. At the request of President Truman he has twice come out of retirement to make constructive contributions — once in surveying the relief needs of the world and redirecting this country's efforts to meet them, and again to devise a comprehensive plan for making the executive branch of the government more efficient.

Mr. Hoover's birthday address has not given the whole picture, to be sure. There is another side to be considered — the continuing development of the social security program which gives a measure of protection against unemployment and old age to a large section of the population; the controls on speculation and the guarantee of bank deposits that make another crash like that of 1929 unlikely; and other gains in social legislation. Few, if any, citizens would care to see these things repealed, and the old "boom and bust" economy restored. But it is true that in the train of this social legislation has come a vast government bureaucracy that threatens to divert so much of our national wealth to its maintenance as to defeat the very objects of the legislation itself.

When to this is added the mounting expense of the "cold war" — a world-wide diplomatic and economic struggle the end of which no man can foresee — we are undoubtedly confronted with a problem of first magnitude. How can the benefits of our free American society be preserved and extended, for ourselves and our children, at an ever-mounting cost which already means that the average citizen must work 61 days a year just to meet his Federal taxes?

We do not pretend to have the answer, nor would we accept every item in Mr. Hoover's indictment at its face value. But we are glad that he has directed the attention of the American public to some of these basic problems. There is always the danger that the

President, the Congress, and the public will be so obsessed with immediate problems that they will lose track of the direction in which we are heading and the rate at which we are going. We therefore echo the words that ran like a gathering stream through Mr. Hoover's address: "Think it over."

We would add: "Pray it over." For the greatness of our country has sprung from the Christian ideals on which it was founded, and it will not continue great if it departs from those ideals. It is as true of nations as of individuals, that "many are called but few are chosen." God is calling the United States today to take up the burden of world leadership which events have forced upon us. How well are we responding?

*A Dedicated Layman*

WHEN General Convention assembles in San Francisco next month, perhaps the most conspicuous absence will be that of Raymond F. Barnes, for 20 years the able and devoted treasurer of that body. For almost on the eve of the Convention, which would have been the tenth consecutive one that he had attended as a deputy from the diocese of Long Island, Dr. Barnes received the higher summons, that comes sooner or later to every man, and entered upon eternal life.

Raymond Barnes was a truly dedicated layman, to whom the service of His Lord in the Church was his primary interest. So important was this to him that 23 years ago he gave up his own successful manufacturing business to devote all of his time and his very notable talents to the work of the Church.

In 1929, on the death of General William W. Skiddy, Mr. Barnes was chosen to succeed him as treasurer of General Convention. This office he administered with acumen and success. He had expected to present his resignation at the coming Convention, at which time he anticipated turning over to his successor an endowment of \$130,000, of which \$100,000 was amassed during his tenure of office.

But his interest in the Church did not stop at the dollar sign. He had an intense missionary zeal. Between 1931 and 1938 he visited, at his own expense, virtually all of the overseas missionary districts of the Church. His experience gained on these visits, together with his sound business judgment, made him an invaluable member of the Budget and Program Committee in those days, when the Forward Movement was arousing the Church to a new sense of its evangelistic task at home and abroad. Similarly, in his own diocese of Long Island, the development of missionary opportunities was foremost in his mind.

Raymond Barnes lived his every minute for the Church. His Christian devotion reflected itself in his calm serenity and his genial good nature. He was our idea of a truly dedicated layman. May he go from strength to strength in the continuing service of his Blessed Lord.

## CHINA

### Typhoon Strikes St. John's

Telephone conversation between Mr. Charles P. Gilson, mission treasurer in Shanghai, and the Overseas Department on July 29th brought the information that the severe typhoon of July 23d did more damage to St. John's University than to any other place, causing at least \$3,000 damage from wind and flood.

Conditions through the Yangtze Valley are increasingly difficult. Famine conditions are extremely bad in Anhwei Province (which forms part of the diocese of Anking).

With exchange at 2,200 to 1, the cost of living is "going out of the range of missionary salaries," he reported.

### Mr. Gilson Accepted

Bishop Roberts of Shanghai has announced that Mr. Charles P. Gilson has been accepted as a candidate for Holy Orders. Mr. Gilson is mission treasurer.

## MEXICO

### Mission Has Phenomenal Growth

By KATHARINE W. LATTA

"Master, we have toiled all the night and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes."

These words from the Gospel for the fifth Sunday after Trinity were significantly fulfilled July 10th at the Mission of *Sagrada Familia*, Mexico, D.F.

The day began with a visit of 60 or more men to the house of Bishop Salinas in the early dawn to sing the *mananitas*, a native serenade sung on important occasions. By half-past eight the men had crossed the city to the district *Colonia 7 de Noviembre*, where the new parish awaited the first official visit of its bishop. Only a little over a month had passed since the parish was first organized. An unbelievable work had been done by Fr. Vega.

JOSE J. VEGA

José J. Vega, one-time Carmelite monk, more recently a student at Virginia Theological Seminary, had returned to Mexico to find that, through a series of circumstances, no work had been assigned to him. But Fr. Vega knew that he required neither Romanesque arches, nor even a hall with modern pews: he needed no more than an altar on which to offer the Sacrifice of the Mass, and people to unite their prayers to those of the Church. With this

vision, Fr. Vega began a series of door-to-door calls in a district settled by laborers on the outskirts of the city.

Fr. Vega reminds one of St. Paul. He has the same gift of sacrificial love for Christ, combined with a practical genius for organization. Realizing that with no church building his hold on his people was tenuous, he rented a small building in the neighborhood, to be a cultural and recreational center. With volunteer help, classes were organized in typing, stenography, literature, first aid, English, and music. This was the net with which he was to be a fisher of men. To an underprivileged district he came, offering something. Before the paint on the walls was dry, a large sign was out—"Registration Open." Noting that this dynamic priest meant to do something



FR. VEGA: *The missionary cast his net and caught "little girls with snaky curls" for Christ and His Church.*

for them, the people (lapsed Roman Catholics) listened readily, as he explained to them that the Mexican Episcopal Church offered the Catholic Faith in a national form.

#### IN THEIR OWN LANGUAGE

Thus, on the morning of July 10th, the private house where a Corporate Communion for men was to be held was crowded. Two rooms separated by an archway had been cleared of furniture, and at one end was placed the altar. Above hung a colored picture of the Holy Family—for the new parish was to be known as *Sagrada Familia*. Vases of gladioli and the bright points of candle-flame lent richness to the bare plaster walls. Silently the men and boys filed in, and the service began. After years, per-

haps, of seeing a priest perform occult rites, and never understanding, they now hear, in their own language, the solemn words, "For on the night in which he was betrayed he took Bread . . ." Minds and hearts are reached: they understand—and they love.

Then the Bishop receives them one by one. "Do you accept the doctrines of this Church? Do you promise to support it with your interest and your alms?" After this the Bishop makes a speech. He says that Fr. Vega has cast his net where there was no expectation of results; "nevertheless at thy word . . ." and, following the guidance of His Lord, this priest has been abundantly rewarded. Then Fr. Vega speaks. He reminds the assembly of Fr. Hidalgo, of Morelos, of Juarez—names of patriots which resound in Mexican history and vibrate in Mexican hearts. It is their tradition, he tells them, that we are carrying on. "On this solemn occasion," he adds, "I pledge to you, the people of this district, my life: to be your friend, your companion; and, if the word may be admitted within the bonds of friendship, to be your servant."

#### FIESTA

At the close of the service, the men went to get their families—wives in best dress, little girls with snaky curls and large hair-bows after a night spent in curlers—and all adjourned to a nearby theater where the *fiesta* was to be held. Soldiers marched, bearing the beautiful red, white, and green Mexican flag. Then followed in procession the Bishop, Fr. Vega, and several prominent community leaders. There were national dances, recitations, a *mariachi* band in *charro* dress, speeches of congratulation, and finally the stirring national anthem.

As its last note rang out, Fr. Vega leaped to the platform, caught up the flag, and cried, "*Viva Mexico!*" ("*Viva Mexico!*" shouted back the crowd—"Viva *Colonia 7 de Noviembre!*"). The magic of that hour had somehow fused into one the disparate elements of that rough neighborhood. The people not only felt, "We belong to something;" they felt as well, "We belong to each other."

There is much still to be done. From this phenomenal beginning of five or six weeks it yet remains to make all the people conscious that "We belong to our Church, we belong to God." Then there is the enormous task of financing and building a church. More immediately there is need for a piano for the music class. Yet characteristically this class is well under way, without so much as a harmonica to strike the pitch.

Speaking of Fr. Vega, "Do you know," said one parishioner, "we love him so much because he first loved us."



# Deputies to the 1949 General Convention

List Revised to August 8th by the Secretary of the House of Deputies

## ALABAMA

Clerical: William S. Stoney, P. O. Box 721, Anniston, Ala.; Ralph J. Kendall, P. O. Box 86, Eutaw, Ala.; Edgar L. Pennington, 205 South Dearborn St., Mobile, Ala.; Edward G. Mullen, 410 Pine St., Florence, Ala.

Lay: A. R. Tomlinson, Martin Stove and Range Company, Florence, Ala.; James Arthur Smith, Jr., 1320 First Ave., North, Birmingham 3, Ala.; Moreland G. Smith, 114 Bankhead Ave., Montgomery, Ala.; Prime Osborn, 104 St. Francis St., Mobile, Ala.

## DISTRICT OF ALASKA

Clerical: Warren R. Fenn, 72 Walnut St., Nautaguck, Conn.

Lay: Edward V. Davis, P. O. Box 477, Anchorage, Alaska.

## ALBANY

Clerical: Allen W. Brown, Hudson, N. Y.; Howard S. Kennedy, 66 South Swan St., Albany 6, N. Y.; Norman S. Godfrey, Massena, N. Y.; Schuyler D. Jenkins, 169 Mohawk St., Cohoes, N. Y.

Lay: Chester F. Millhouse, Bouton Road, Troy, N. Y.; Russell Carter, 355 Clinton Ave., Albany, N. Y.; Frederick W. Crumb, State Teachers College, Potsdam, N. Y.; Walter C. Leocher, 68 South Swan St., Albany, N. Y.

## DISTRICT OF ANKING

No deputies elected.

## DISTRICT OF ARIZONA

Clerical: George W. Ferguson, 2100 East 4th St., Tucson, Ariz.

Lay: John R. Newcomer, 324 West Willetta, Phoenix, Ariz.

## ARKANSAS

Clerical: Clyde L. Jardine, St. John's Church, Helena, Ark.; Roland J. Moncure, P. O. Box 812, Hot Springs, Ark.; Paul R. Abbott, P. O. Box 248, El Dorado, Ark.; T. P. Devlin, P. O. Box 308, Pine Bluff, Ark.

Lay: W. A. Seiz, Jr., Court and Exchange Streets, Hot Springs, Ark.; Clem Moore, Batesville, Ark.; W. H. Daggett, Marianna, Ark.; Paul Caperton, 3022 Poplar, Pine Bluff, Ark.

## ATLANTA

Clerical: J. Milton Richardson, 435 Peachtree St., N. E., Atlanta 3, Ga.; Matthew M. Warren, 634 West Peachtree St., Atlanta, Ga.; F. Harri-man Harding, P. O. Box 437, Milledgeville, Ga.; John B. Walthour, 2744 Peachtree Road, Atlanta 5, Ga.

Lay: William W. Brooks, 526 Healey Building, Atlanta, Ga.; William C. Turpin, Bankers Insurance Building, Macon, Ga.; W. Durden, Jr., 442 Sinclair Ave., N. E., Atlanta, Ga.; Floyd E. Baird, 900 Church St., Marietta, Ga.

## BETHLEHEM

Clerical: Burke Rivers, 35 South Franklin St., Wilkes-Barre, Pa.; Merrill M. Moore, 44 East Market St., Bethlehem, Pa.; Thomas B. Smythe, St. Michael's Church, Birdsboro, Pa.; Richard K. White, 232 Wyoming Ave., Scranton, Pa.

Lay: Byron S. Miller, P. O. Box 491, Greenwich, Conn.; Stanley V. Wood, 334 South Franklin St., Wilkes-Barre, Pa.; Alfred Darte, 58 Public Square, Wilkes-Barre, Pa.; Richard Little, R. D. Glenburn, Clarks Summit, Pa.

## CALIFORNIA

Clerical: John C. Leffer, 2485 Broadway, San Francisco 15, Calif.; Henry H. Shire, 2457 Ridge Road, Berkeley 9, Calif.; Francis P. Foote, 301 Chapin Lane, Burlingame, Calif.; Mark Rifenburg, 81 North Second St., San Jose 18, Calif.

Lay: Albert C. Agnew, Federal Reserve Bank Building, San Francisco 11, Calif.; Clifton H. Kroll, 774 Kingston Ave, Oakland 11, Calif.; W. W. Crocker, 1 Montgomery St., San Francisco

4, Calif.; Philip Adams, 220 Bush St., San Francisco 4, Calif.

## CENTRAL NEW YORK

Clerical: Frederick T. Henstridge, 407 West First St., Elmira, N. Y.; Walter C. Middleton, 263 Clinton St., Watertown, N. Y.; Franklin P. Bennett, 310 Montgomery St., Syracuse 2, N. Y.; Charles Sykes, Candor, N. Y.

Lay: W. Dexter Wilson, 118 Victoria Place, Syracuse, N. Y.; W. Chase Young, 115 East Genesee St., Fayetteville, N. Y.; Glenn A. Vatter, 61 Lewis St., Auburn, N. Y.; Raymond M. Bush, 115 Rugby Road, Syracuse, N. Y.

## CHICAGO

Clerical: R. Everett Carr, 203 South Kensington Ave., LaGrange, Ill.; James M. Duncan, 5749 North Kenmore Ave., Chicago 40, Ill.; G. Carlton Story, 10961 South Hoyne Ave., Chicago 43, Ill.; Harold Holt, 920 Lake St., Oak Park, Ill.

Lay: Stewart A. Cushman, 175 West Jackson Blvd., Chicago 4, Ill.; John Diggs, 2130 Central Park Ave., Evanston, Ill.; Joseph G. Hubbell, 1015 Forest Ave., Evanston, Ill.; Walter S. Underwood, 329 East Franklin St., Wheaton, Ill.

## COLORADO

Clerical: Edward Clark Turner, 410 West 18th St., Pueblo, Colo.; Robert Dudley Bruce, 1256 Poplar St., Denver, Colo.; James Lindsay Patton, Grace Church, Colorado Springs, Colo.; Eric A. C. Smith, 1313 Clarkson St., Denver 3, Colo.

Lay: Asa T. Jones, P. O. Box 423, Greeley, Colo.; Gerould A. Sabin, 641 Marion St., Denver 3, Colo.; Louis S. Lear, 1508 South College, Fort Collins, Colo.; Ralph E. Ruder, Exchange National Bank Building, Colorado Springs, Colo.

## CONNECTICUT

Clerical: Raymond Cunningham, 120 Sigourney St., Hartford 5, Conn.; Louis M. Hirshson, 45 Church St., Hartford 3, Conn.; Ralph D. Read, 207 Farmington Ave., Hartford 5, Conn.; John H. Esquirol, 678 Pequot Road, Southport, Conn.

Lay: Tracy B. Lord, 88 Manhattan Ave., Bridgeport, Conn.; Anson T. McCook, 50 State St., Hartford 3, Conn.; Wallace C. Hutton, 951 Forest Road, New Haven, Conn.; Henry P. Bakewell, 750 Main St., Hartford, Conn.

## DISTRICT OF CUBA

Clerical: Romualdo Gonzalez, Aportado, 1527 Guantanamo, Cuba.

Lay: H. Craig Sutton, Monte No. 1, Havana, Cuba.

## DALLAS

Clerical: William Henry Fox, 305 N. W. 7th St., Grand Prairie, Tex.; Albert A. Taliatferro, 4408 Stanford St., Dallas, Tex.; Gerald G. Moore, 4640 Munger Ave., Dallas, Tex.; John R. Leatherbury, 2401 College Ave., Fort Worth, Tex.

Lay: Ed. C. Jordan, 3100 Tenth St., Wichita Falls, Tex.; William F. Maxwell, 3109 Bryn Mawr, Dallas, Tex.; William F. Salt, 1940 Warner Road, Fort Worth, Tex.; J. Frank Holt, 6931 Shook, Dallas, Tex.

## DELAWARE

Clerical: Walden Pell, II, St. Andrew's School, Middletown, Del.; John Ellis Large, 707 Blackshire Road, Wilmington 56, Del.; P. Malcolm Ferne, St. Luke's Church, Seaford, Del.; William C. Munds, Christ Church, Greenville, Del.

Lay: Robert N. Downs, III, Old Baltimore Road, Wilmington, Del.; J. Reese White, Millsboro, Del.; Cortlandt Schoonover, St. Andrew's School, Middletown, Del.; John J. Williams, 33 Pennsylvania Ave., Rehoboth Beach, Del.

## DISTRICT OF DOMINICAN REPUBLIC

Clerical: Roy L. Gaskell, Jr., 61 Avenida Independencia, Ciudad Trujillo, Dominican Republic.

Lay: George Hodge, San Pedro de Macoris, Dominican Republic.

## EAST CAROLINA

Clerical: John W. Hardy, St. John's Church, Wilmington, N. C.; Mortimer W. Glover, St. James' Church, Wilmington, N. C.; John H. Bonner, Jr., P. O. Box 696, Lumberton, N. C.; Richard L. Sturgis, P. O. Box 44, Wrightsville Sound, N. C.

Lay: Robert Strange, Wilmington, N. C.; Junius D. Grimes, Washington, N. C.; C. McD. Davis, Wilmington, N. C.; William G. Gaither, Elizabeth City, N. C.

## DISTRICT OF EASTERN OREGON

Clerical: E. Ernest Tayler, 605 Union Street, The Dalles, Ore.

Lay: Robert Howard, La Grande, Ore.

## EASTON

Clerical: Allen R. Day, Snow Hill, Md.; William L. Dewees, Ocean City, Md.; Francis K. McNaull, Jr., Stevensville, Md.; William C. Thomsen, Jr., Cambridge, Md.

Lay: William C. Hart, Princess Anne, Md.; William W. Morris, Trappe, Md.; Robert Lee Gill, Jr., Elkton, Md.; Carl O. Hoffmann, R. D., Chestertown, Md.

## EAU CLAIRE

Clerical: Robert D. Vinter, 1220 King St., La Crosse, Wis.; Ronald E. Ortmayer, 606 West Willow St., Chippewa Falls, Wis.; Gordon E. Brant, 510 South Farwell St., Eau Claire, Wis.; Harland F. Coykendall, 910 Fourth St., Hudson, Wis.

Lay: Gysbert Van Steenwyk, 237 South 11th St., La Crosse, Wis.; M. G. Eberlein, Mauston, Wis.; Carl Borge, Hayward, Wis.; Jesse Symes, River Falls, Wis.

## ERIE

Clerical: Thomas L. Small, 319 Cowell Ave., Oil City, Pa.; Richard L. Kunkel, 216 Center St., Ridgeway, Pa.; F. B. Blodgett, 129 West Sixth St., Erie, Pa.; Lloyd E. Gressle, North Irvine St., Sharon, Pa.

Lay: D. Harvey Phillips, 21 Main St., Bradford, Pa.; A. N. Reynolds, Clearfield, Pa.; Redfield B. Gillett, Smethport, Pa.; Rollo McCray, Waterford, Pa.

## FLORIDA

Clerical: Henry Bell Hodgkins, 100 West Strong St., Pensacola, Fla.; Douglas B. Leatherbury, 2941 Ionic Ave., Jacksonville 5, Fla.; Richard G. Urban, 5536 Atlantic Blvd., Jacksonville 7, Fla.; Grover Alison, Jr., Route 11, P. O. Box 83, Jacksonville 7, Fla.

Lay: Arthur Platt, Florida Industrial Commission, Tallahassee, Fla.; Raymond A. Yockey, P. O. Box 4005, Jacksonville 1, Fla.; Norborne Brown, 1709 N. Baylen St., Pensacola, Fla.; Richard D. Barker, 113 East Forsythe St., Jacksonville 2, Fla.

## FOND DU LAC

Clerical: William Elwell, 630 Ontario Ave., Sheboygan, Wis.; Harold M. Keyes, 825 North Webster Ave., Green Bay, Wis.; William F. Christian, Church of the Holy Apostles, Oneida, Wis.; Robert D. Crawford, 51 West Division St., Fond du Lac, Wis.

Lay: Clark G. Kuebler, Ripon College, Ripon, Wis.; Ferd. H. Schlichting, Sheboygan Falls, Wis.; Carl E. Steiger, 25 Wisconsin Ave., Oshkosh, Wis.; Nathan M. Pusey, Lawrence College, Appleton, Wis.

## GEORGIA

Clerical: F. Bland Tucker, 18 Abercorn St., Savannah, Ga.; William C. Baxter, Calvary Church, Americus, Ga.; Allen B. Clarkson, 1010 Milledge Road, Augusta, Ga.; E. Irwin Hulbert, Jr., P. O. Box 404, Jesup, Ga.

Lay: W. Dewey Cooke, American Building, Savannah, Ga.; Potter F. Gould, P. O. Box 73, Brunswick, Ga.; Samuel L. Varnedoe, 633 East

45th St., Savannah, Ga.; J. A. Setze, 635 Gary St., Augusta, Ga.

#### DISTRICT OF HAITI

Clerical: J. Anthony Macombe, Mirebalais, Haiti.  
Lay: Bely Charlestone, Port au Prince, Haiti.

#### HARRISBURG

Clerical: Canon Heber W. Becker, 321 West Chestnut St., Lancaster, Pa.; G. Francis Burrill, 119 East Fourth St., Williamsport, Pa.; Earl M. Honaman, 147 South College St., Carlisle, Pa.; Donald C. Means, 806 13th St., Altoona, Pa.

Lay: John I. Hartman, 924 Marietta Ave., Lancaster, Pa.; Ronald L. Jardine, 300 Gramplan Blvd., Williamsport, Pa.; Lesley McCreath, 236 Liberty St., Harrisburg, Pa.; John D. Denney, 30 South 2d St., Columbia, Pa.

#### DISTRICT OF HONOLULU

Clerical: Norman Ritner Alter, P. O. Box 881, Hilo, T. H.

Lay: Arthur George Smith, Bishop Trust Building, Honolulu, T. H.

#### DISTRICT OF IDAHO

Clerical: Harold G. Gardner, P. O. Box 1751, Boise, Idaho.

Lay: Allison H. Baer, 1419 Warm Springs Ave., Boise, Idaho.

#### INDIANAPOLIS

Clerical: William Burrows, 11 East 61st St., Indianapolis 20, Ind.; Reese F. Thornton, 636 Ferry St., Lafayette, Ind.; Thomas Mabley, 215 North 7th St., Terre Haute, Ind.; Imri M. Blackburn, 311 S. E. First St., Evansville, Ind.

Lay: George B. Schley, Hume Mansur Building, Indianapolis, Ind.; Lawrence Dorsey, 3540 N. Pennsylvania St., Indianapolis, Ind.; Richard Lockton, 6470 N. Illinois St., Indianapolis, Ind.; Arthur C. Swanagan, Jr., 2458 Boulevard Place, Indianapolis, Ind.

#### IOWA

Clerical: LeRoy S. Burroughs, 112 Stanton Ave., Ames, Iowa; Gordon V. Smith, 603 Ninth St., Des Moines 14, Iowa. Russell K. Johnson, 121 West Twelfth St., Davenport, Iowa; Henry B. Robbins, P. O. Box 383, Shenandoah, Iowa.

Lay: Ralph E. Reuling, 1424 Mulberry Ave., Muscatine, Iowa; Horace Van Metre, First National Building, Waterloo, Iowa; Arthur C. Pugh, 1625 Jackson Blvd., Sioux City, Iowa; Byron R. Pinney, 1400 Caroline St., Clinton, Iowa.

#### KANSAS

Clerical: Samuel E. West, 3750 East Douglas Ave., Wichita 8, Kans.; Charles R. Davies, P. O. Box 615, Manhattan, Kans.; John W. Day, Grace Cathedral, Topeka, Kans.; George L. Evans, 18th and Washington Blvd., Kansas City 2, Kans.

Lay: Dr. J. R. Prichard, 209 South Eddy St., Fort Scott, Kans.; William M. Beall, Farmers State Bank Building, Clay Center, Kans.; Harold M. Glover, 221 East Broadway, Newton, Kans.; Robert S. Miller, P. O. Box 1442, Wichita, Kans.

#### KENTUCKY

Clerical: C. Arch Höpper, 35 South Green St., Henderson, Ky.; Robert C. Board, Pewee Valley, Ky.; A. E. F. Anderson, 2308 Village Drive, Louisville, Ky.; N. E. Wicker, 421 South Second St., Louisville, Ky.

Lay: Stanley D. Petter, Blandville Road, Paducah, Ky.; G. Edgar Straeffer, Sr., 10 Eastover Court, Louisville 6, Ky.; E. J. Wells, Marion E. Taylor Building, Louisville 2, Ky.; Cartledge Williams, 1764 Spring Drive, Louisville, Ky.

#### LEXINGTON

Clerical: Francis M. Cooper, 1117 Bath Ave., Ashland, Ky.; Paul D. Wilbur, Trinity Church, Covington, Ky.; Edgar Newlin, Trinity Church, Danville, Ky.; James W. Kennedy, 131 Cherokee Park, Lexington, Ky.

Lay: Clinton M. Harbison, Security Trust Co. Building, Lexington, Ky.; E. L. McDonald, Security Trust Co. Building, Lexington, Ky.; Walter Binder, 102 Mayo Ave., Fort Thomas, Ky.; George Roth, 56 Henry Court, Fort Thomas, Ky.

#### DISTRICT OF LIBERIA

Clerical: John Wesley Pearson, D. D., Monrovia, Liberia, West Africa.

Lay: E. Himie Shannon, Monrovia, Liberia, West Africa.

#### LONG ISLAND

Clerical: Harry J. Stretch, 86 Sixth St., Garden City, L. I., N. Y.; Hubert S. Wood, The Cathedral House, Garden City, L. I., N. Y.; Harold S. Olafson, 157 St. Paul's Place, Brooklyn 26, N. Y.; A. Edward Saunders, 326 Clinton St., Brooklyn 2, N. Y.

Lay: Jackson A. Dykman, 177 Montague St., Brooklyn 2, N. Y.; Hunter L. Delatour, 5 Buckingham Place, Great Neck, N. Y.; Raymond F. Barnes (deceased); Frank H. Sincerbeaux, 43 Greenway Terrace, Forest Hills, N. Y. First Alternate: Edward A. Richards, 99 Penn Ave., Brooklyn 7, N. Y.

#### LOS ANGELES

Clerical: George West Barrett, 3903 Wilshire Blvd., Los Angeles 5, Calif.; John Frank Scott, 132 North Euclid Ave., Pasadena 1, Calif.; John M. Krumm, 615 South Figueroa St., Los Angeles 14, Calif.; Douglas Stuart, 441 West 78th St., Los Angeles 3, Calif.

Lay: Einar Jacobsen, 1235 Chapala St., Santa Barbara, Calif.; Merton A. Albee, 215 West 7th St., Los Angeles 14, Calif.; William J. Currier, Jr., 510 South Spring St., Los Angeles 13, Calif.; L. Stuart Wing, 102 La Vereda Road, Santa Barbara, Calif.

#### LOUISIANA

Clerical: Frank E. Walters, 853 Cotton St., Shreveport, La.; Albert R. Stuart, 2919 St. Charles Ave., New Orleans 15, La.; Donald H. Wattlely, 620 Iona St., New Orleans 20, La.; John L. Wonnack, 302 Beverly Drive, Baton Rouge, La.

Lay: Milton F. Williams, 6331 West End Blvd., New Orleans 19, La.; J. Hereford Percy, 414 Florida St., Baton Rouge, La.; George D. Hood, 1630 Charlton Drive, New Orleans 19, La.; Edward M. Rowley, 821 St. Charles Ave., New Orleans 13, La.

#### MAINE

Clerical: Charles E. Whipple, Falmouth Fore-side, Me.; Victor M. Regan, 11 Summer St., Augusta, Me.; Tom G. Akeley, 15 Pleasant St., Gardiner, Me.; W. Dudley F. Hughes, 153 State St., Portland, Me.

Lay: Andrew King, 28 Oceana Ave., Ocean Park, Me.; Dr. Gilmore W. Soule, 80 Broad St., Rockland, Me.; Kenneth C. M. Sills, Federal St., Brunswick, Me.; Charles H. McIntosh, 129 Limerock St., Rockland, Me.

#### MARYLAND

Clerical: Don Frank Fenn, St. Paul & 20th Sts., Baltimore 18, Md.; Harry Lee Doll, 24 West Saratoga St., Baltimore 1, Md.; Philip J. Jensen, Owings Mills, Md.; Richard H. Baker, Charles Street & Melrose Ave., Baltimore 10, Md.

Lay: Theodore C. Waters, 10 Light St., Baltimore 2, Md.; James A. Latané, Equitable Building, Baltimore 2, Md.; Garner W. Denmead, 227 St. Paul Place, Baltimore 2, Md.; Thomas F. Cadwalader, Maryland Trust Building, Baltimore 2, Md.

#### MASSACHUSETTS

Clerical: Theodore P. Ferris, 233 Clarendon St., Boston 16, Mass.; S. Whitney Hale, 135 Mt. Vernon St., Boston 8, Mass.; Henry McF. B. Ogilby, 23 Monmouth St., Brookline 46, Mass.; Gardiner M. Day, One Garden St., Cambridge 38, Mass.

Lay: Stoughton Bell, 60 State St., Boston 9, Mass.; James Garfield, 30 State Street, Boston 9, Mass.; Wm. Albert Gallup, 80 Federal St., Boston, Mass.; Philip H. Stafford, One Joy St., Boston 8, Mass.

#### DISTRICT OF MEXICO

Clerical: José Raul Flores, P. O. Box 574, Guadajalajara, Jal., Mexico. No lay deputies elected.

#### MICHIGAN

Clerical: Gordon Matthews, 63 East Hancock Ave., Detroit 1, Mich.; Henry Lewis, 306 North Division St., Ann Arbor, Mich.; Irwin C. Johnson, 33 East Montcalm St., Detroit 1, Mich.; G. Paul Musselman, 300 Griswold St., Detroit 26, Mich.

Lay: George Bortz, 2041 Fenkell Ave., Detroit 3, Mich.; John C. Spaulding, 3456 Penobscot Building, Detroit 26, Mich.; Edward T. Gushee, Detroit Edison Company, 2000 Second Blvd., Detroit

26, Mich.; Charles B. Crouse, 766 Penobscot Building, Detroit 26, Mich.

#### MILWAUKEE

Clerical: Kenneth D. Martin, 704 59th Place, Kenosha, Wis.; Malcolm DePui Maynard, 1221 N. Marshall St., Milwaukee 2, Wis.; Killian A. Stimpson, 2618 N. Hackett Ave., Milwaukee 2, Wis.; Marshall M. Day, 525 E. Beaumont Ave., Milwaukee 11, Wis.

Lay: Howard T. Foulkes, 828 N. Broadway, Milwaukee 2, Wis.; Lorin L. Kay, Richland Center, Wis.; William V. Osborne, 1628 College Ave., Racine, Wis.; Hibbard S. Greene, 1021 E. Circle Drive, Milwaukee 11, Wis.

#### MINNESOTA

Clerical: Glenn L. Lewis, 901 Portland Ave., St. Paul 5, Minn.; Monroe Bailie, 706 East Ave., Red Wing, Minn.; George H. Goodreid, Park Rapids, Minn.; Richard R. Emery, 2005 Bryant Ave., So., Minneapolis, Minn.

Lay: Jule M. Hannaford, Jr., First National Bank Building, St. Paul, Minn.; David R. Bronson, 1300 First National Soo Building, Minneapolis, Minn.; John W. Gregg, 2506 Lake Place, Minneapolis, Minn.; G. R. Kingham, 404 N. E. 2nd, Fari-bault, Minn.

#### MISSISSIPPI

Clerical: Jones S. Hamilton, 213 West Church St., Greenwood, Miss.; Duncan M. Hobart, St. Paul's Church, Meridian, Miss.; Olin G. Beall, St. Stephen's Church, Indianola, Miss.; Cecil B. Jones, St. Paul's Church, Columbus, Miss.

Lay: Zed Hawkins, P. O. Box 1809, Meridian, Miss.; Lester W. Dawley, Route 6, P. O. Box 305, Jackson, Miss.; Otto L. Kochtitzky, Columbus, Miss.; Hodding Carter, Greenville, Miss.

#### MISSOURI

Clerical: J. Francis Sant, 6345 Wydown Blvd., St. Louis 5, Mo.; Sidney E. Sweet, 1210 Locust St., St. Louis 3, Mo.; Roger W. Blanchard, 915 Providence Road, Columbia, Mo.; Charles D. Kean, 325 North Taylor Ave., Kirkwood 22, Mo.

Lay: Mrs. E. V. Cowdry, 5044 Westminster Place, St. Louis 8, Mo.; E. G. Lasar, 3414 Hawthorne Blvd., St. Louis 4, Mo.; John H. Leach, 223 Orrick Lane, Kirkwood 22, Mo.; Chester L. Brewer, 512 Burnham Rd., Columbia, Mo.

#### MONTANA

Clerical: Norman L. Foote, 9 Kohrs Block, Helena, Mont.; Charles A. Wilson, 511 North Park St., Helena, Mont.; Donald P. Skinner, P. O. Box 55, Bozeman, Mont.; George T. Masuda, 119 North 33rd St., Billings, Mont.

Lay: Clyde Davis, Big Timber, Mont.; Richard Paulson, Otis Elevator Co., Butte, Mont.; Robert Darling, Great Falls, Mont.; Robert Dissly, Lewistown, Mont.

#### NEBRASKA

Clerical: Chilton Powell, 113 North 18th St., Omaha, Nebr.; William Paul Barns, 2325 South 24th St., Lincoln, Nebr.; William E. Craig, 916 West Division St., Grand Island, Nebr.; Gordon B. Galaty, 506 South 26th St., Omaha, Nebr.

Lay: Robert D. Neely, 702 W. O. W. Building, Omaha, Nebr.; Paul F. Good, 737 Omaha National Bank Building, Omaha, Nebr.; Edmund Nuss, 719 North Webster Ave., Hastings, Nebr.; William H. Lamme, 1607 Colson St., Fremont, Nebr.

#### DISTRICT OF NEVADA

Clerical: Theodore H. Kerstetter, 121 East 8th St., Reno, Nev.

Lay: Wes S. Summerfield, 446½ Nevada St., Reno, Nevada.

#### NEW HAMPSHIRE

Clerical: Clinton L. Morrill, 121 Center St., Concord, N. H.; Roger W. Barney, P. O. Box 164, Ashland, N. H. Leverett B. Davis, 10 Elliot St., Exeter, N. H.; Robert H. Dunn, 101 Chapel St., Portsmouth, N. H.

Lay: James B. Godfrey, 3 Capital St., Concord, N. H.; Clifton A. Towle, 49 High St., Exeter, N. H.; Russell A. Eckloff, 5 Pleasant St., Penacook, N. H.; Harold K. Davison, 34 King St., Woodsville, N. H.

#### NEW JERSEY

Clerical: Walter H. Stowe, 184 College Ave., New Brunswick, N. J.; Robert B. Gribbon, 103

Grove St., North Plainfield, N. J.; John V. Butler, 22 Stockton St., Princeton, N. J.; Frederic M. Adams, 825 West State St., Trenton, N. J.

Lay: Hon. F. M. P. Pearce, 744 Broad St., Newark 2, N. J.; Allen B. McGowan, 808 West State St., Trenton 8, N. J.; Jay B. Tomlinson, 14 Chestnut St., Bordentown, N. J.; Everett S. Wallis, 115 Broadmead, Princeton, N. J.

#### DISTRICT OF NEW MEXICO AND SOUTHWEST TEXAS

Clerical: William G. Wright, 810 North Campbell St., El Paso, Tex.

Lay: M. W. Page Morris, 1001 North Halagueno St., Carlsbad, N. M.

#### NEW YORK

Clerical: Roelif H. Brooks, 3 West 53rd St., New York 19, N. Y.; Frederic S. Fleming, 74 Trinity Place, New York 6, N. Y.; G. Paull T. Sargent, 109 East 50th St., New York 22, N. Y.; Louis W. Pitt, 802 Broadway, New York 3, N. Y.

Lay: Rear Admiral R. R. Belknap, 175 Ninth Ave., New York 11, N. Y.; Clifford P. Morehouse, 14 East 41st St., New York 17, N. Y.; Samuel Thorne, 15 William St., New York 5, N. Y.; C. C. Proffitt, 1225 Park Ave., New York 28, N. Y.

#### NEWARK

Clerical: Donald MacAdie, 141 Passaic Ave., Passaic, N. J.; Arthur C. Lichtenberger, 9 Chelsea Square, New York 11, N. Y.; Harold R. Onderdonk, 249 Roseland Ave., Essex Fells, N. J.; L. Harold Hinrichs, 204 Highfield Lane, Nutley 10, N. J.

Lay: Gustave E. Wiedenmayer, 744 Broad St., Newark 2, N. J.; Spencer Miller, Jr., 217 Turrell Ave., South Orange, N. J.; Leigh K. Lydecker, 57 East Second St., Maywood, N. J.; Frederick C. Stuart, Franklin Savings Bank, 8th Avenue and 2d St., New York 18, N. Y.

#### NORTH CAROLINA

Clerical: Gray Temple, 1304 Summit Ave., Rocky Mount, N. C.; James M. Dick, 126 West Morgan St., Raleigh, N. C.; Clarence R. Haden, 1102 North Gregson St., Durham, N. C.; David W. Yates, Chapel Hill, N. C.

Lay: Francis O. Clarkson, 400 Law Building, Charlotte, N. C.; Arthur L. Tyler, Rocky Mount, N. C.; Ralph H. Bouligny, 1113 Barkley Ave., Charlotte, N. C.; Cleveland Thayer, Asheboro, N. C.

#### DISTRICT OF NORTH DAKOTA

Clerical: A. C. Barnhart, 208 9th St. S., Fargo, N. D.

Lay: Gilbert R. Horton, Jamestown, N. D.

#### DISTRICT OF NORTH TEXAS

Clerical: Edgar W. Henshaw, Box 837, Pampa, Tex.

Lay: E. A. Ungren, 2542 South 10th St., Abilene, Tex.

#### NORTHERN INDIANA

Clerical: Don H. Copeland, 117 North Lafayette Blvd., South Bend, Ind.; Robert J. Murphy, Howe Military School, Howe, Ind.; Harold G. Kappes, 1116 West Colfax Ave., South Bend, Ind.; Leslie S. Olsen, 116 South Third St., Elkhart, Ind.

Lay: Col. B. B. Bouton, Howe Military School, Howe, Ind.; Franklin Miles, 1720 Lawndale Road, Elkhart, Ind.; Dr. Kenneth Kintner, 3624 Vistula Drive, Mishawaka, Ind.; A. H. Randall, 811 West Rudisill Blvd., Fort Wayne, Ind.

#### NORTHERN MICHIGAN

Clerical: C. G. Ziegler, Ishpeming, Mich.; W. P. D. O'Leary, Houghton, Mich.; J. W. Robertson, Iron Mountain, Mich.; James G. Ward, Escanaba, Mich.

Lay: George C. Drew, Cleveland Cliffs Iron Co., Ishpeming, Mich.; James Robertson, Sault Ste. Marie, Mich.; W. P. Chamberlain, Marquette, Mich.; Glen B. Wilson, Marquette, Mich.

#### OHIO

Clerical: Chester B. Emerson, 2021 East 22nd St., Cleveland 15, Ohio; Andrew S. Gill, 8614 Euclid Ave., Cleveland 6, Ohio; Walter F. Tunks,

354 East Market St., Akron 4, Ohio; Donald Wonders, 2241 Prospect Ave., Cleveland 15, Ohio.

Lay: William G. Mather, Union Commerce Building, Cleveland 14, Ohio; Harvey S. Firestone, Jr., Firestone Tire & Rubber Co., Akron, Ohio; Laurence H. Norton, The Hanna Building, Cleveland 15, Ohio; Hon. John W. Ford, Union National Bank Building, Youngstown 3, Ohio.

#### OKLAHOMA

Clerical: E. H. Eckel, 501 South Cincinnati St., Tulsa, Okla.; John A. Wright, 3125 Classen Blvd., Oklahoma City, Okla.; W. W. Davis, 1611 Huntington St., Oklahoma City, Okla.; H. A. Guiley, 205 North Madison St., Enid, Okla.

Lay: A. D. Cochran, 522 South Seminole, Okmulgee, Okla.; Harvey G. Kemp, 824 N. W. 38th St., Oklahoma City, Okla.; Col. T. D. Harris, 1103 South Seventh, Ponca City, Okla.; Roy C. Lytle, 824 Commerce Exchange Building, Oklahoma City, Okla.

#### OLYMPIA

Clerical: Arthur Bell, 818 North Fifth St., Tacoma 3, Wash.; John P. Craine, 615 Eighth Ave., Seattle 4, Wash.; Richard S. Watson, 1551 Tenth Ave., N., Seattle 2, Wash.; Elmer B. Christie, 1805 38th Ave., Seattle 22, Wash.

Lay: Miss Ruth Jenkins, 827 North Tacoma Ave., Tacoma 3, Wash.; Gen. W. F. Daugherty, 17 Tacoma Country Club, Tacoma 9, Wash. Harold S. Shefelman, Northern Life Tower, Seattle 1, Wash.; Dr. Ira L. Neill, Cobb Building, Seattle 1, Wash.

#### OREGON

Clerical: Lansing E. Kempton, 147 N. W. 19th St., Portland 9, Ore.; Louis B. Keiter, 3932 S. E. Woodstock Blvd., Portland 2, Ore.; George H. Swift, 560 Chemeketa St., Salem, Ore.; Chas. Scott Neville, 321 S. 7th St., Corvallis, Ore.

Lay: John Vassie, 4227 N. E. Halsey, Portland 13, Ore.; John C. F. Merrifield, 6337 S. E. Reed College Place, Portland 2, Ore.; Bernard F. Young, 423 N. W. Skyline, Portland, Ore.; George Todd, Toledo, Ore.

#### DISTRICT OF PANAMA CANAL ZONE

Clerical: Arthur Francis Nightengale, P. O. Box 3435, Ancon, Canal Zone.

Lay: Roger H. Greene, P. O. Box 414, Balboa Heights, Canal Zone.

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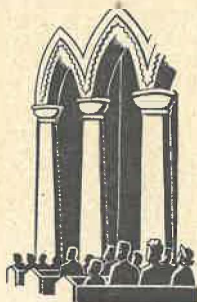
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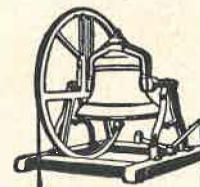
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The message, then, from Mother Church to distraught adherents in these anxious days, is to gather up ALL our griefs, cares, worries, aches, concerns, and bring them through Her to the feet of Jesus, but to do it IN FAITH, BELIEVING, and then ask that Our Lord help US to work out these cares by His miraculous, almighty, and greatly loving ability.

Then, having done ALL we can to assist in our own welfare, we may rest content upon His promise and both SEE and KNOW that, just as he careth for mere sparrows, He will care the more for us, who have been made after His own image. There, dear friends, is something to get our teeth into in these days of foreboding. God still is in His Heaven, and He ruleth over all!

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**Symbols of Saints**

**SAINTS AND THEIR EMBLEMS IN ENGLISH CHURCHES.** By R. L. P. Milburn. London: Oxford University Press, 1949. Pp. 285 + xxxviii. USA price, \$3.50. (English price, 12/6)

This little catalogue of saints gives a brief but adequate account of the saints, common and uncommon, whose figures appear in wood, stone, and glass in English churches. (Welsh, Irish, and Scottish churches are excluded.) It is, by comparison, long on saints and short on emblems: there are about 250 saints and 100 small sketches. The introduction of 27 pages is an excellent introduction not only to the book but also to hagiology. Added pleasure is to be found in the author's sense of humor and beauty of style.  
 H. L. FOLAND.

**Humanist Credo**

**HUMANISM AS A PHILOSOPHY.** By Corliss Lamont. New York, Philosophical Library, 1949. Pp. 367. \$3.75.

This book is a well-argued and forthright exposition of Humanism, with its emphasis upon the social welfare of humanity as the great desideratum of life. The author finds in the humanistic interests of various points of view the possibility of united effort among them.

Here is a trenchant quotation:

"There can be no doubt that the United States and the United Nations fought and won the second World War on a program of typically Humanist objectives. In that conflict the Christians, both Protestant and Catholic, of the Allied countries stood together against Fascist domination with the atheists and materialists of Soviet Russia, the Buddhists and Confucianists of China, the Hindus and Moslems of India, and the Jews from every quarter of the globe. "On the other hand, most of the Christians in Germany, Italy, and the Axis satellites strenuously supported the evil cause of Adolf Hitler. The issues, then, that made the United Nations allies and that differentiated them from the Fascist countries did not revolve around any form of supernatural religion. Those issues centered upon ethical, social, and political questions with purely this-worldly implications. In short, the issues in the greatest war in history were fundamentally Humanist."

It is not easy to refute this statement! For Trinitarian Christians the book is, of course, frankly atheistic and non-supernaturalistic. The Humanist's faith in man's willingness generally to make a better world seems naïve, and not supported sufficiently by history to be convincing. If there is no God and right is

only relative, why try to do right? And if there are no absolutes, how is it possible to distinguish between progress and mere motion?

The book is worth reading because as Christians we need to know what the opposition is saying: A sobering thought is that many who profess and call themselves Christians apparently are attracted mainly by the social implications of Christianity and thus equate ethics with holiness and social service with the knowledge and love of God.

WILLIAM PAUL BARND'S.

**Brief Book Notes**

**THE PRINCIPLES OF CANON LAW.** By Hubert S. Box. Oxford Press, New York and London. 1949. Paper bound. Pp. 76. 5s.

This manual deals only with the absolutely basic matters of Canon Law: the theoretical *principia*. But the author illustrates the meaning and application of the principles from such cases as fasting, marriage of the clergy, etc., in such a way that the reader is equipped with a sound orientation: a kind of "canonical way of thinking." Dr. Box must leave unanswered the moot question (for Anglicans) of whether pre-Reformation Canon Law of the Church of England is still binding, and under what conditions and in what ways. But who can "answer" this question? This should make a satisfactory introduction to Canon Law for anybody.

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**LONG ISLAND**

**Melish Supporters Ask Convention Action**

A committee of members of the Church of the Holy Trinity, Brooklyn, L. I., served notice August 4th that it would try to bring the Melish case before the forthcoming General Convention.

Its action took the form of mailing a 64 page booklet (*The Melish Case: Challenge to the Church*) to all bishops and clerical and lay deputies, requesting:

"that the General Convention of the Episcopal Church revise the Canons so as to make this kind of procedure impossible, and indicate to the Courts that this decision in the Melish Case is contrary to the spirit and the intention of the present Canon."

Copies of the booklet have in addition been mailed to 6,500 clergy, and to "a wide cross-section of laymen," as well as to members of other Churches.

"Basic issues" in the case, according to the booklet, are the relationships between pastor, vestry, and congregation, the freedom of the ministry, the powers of the bishop, and the need for a means of review of diocesan decisions. The committee does not specify the canonical changes it desires to resolve these issues.

**NEW HAMPSHIRE**

**Fr. Chapin's Jubilee**

Rev. John A. Chapin, of Lakeport, senior priest of the diocese of New Hampshire kept the 50th anniversary, June 29th, of his ordination to the priesthood.

High-watermark of the celebration was a testimonial dinner given by St.

James' Church, Laconia, in honor jointly of Fr. Chapin's jubilee and of the service to that parish of Fr. Chapin and Rev. Augustine McCormick, of Lakeport.

Attending the dinner were Rt. Rev. Charles F. Hall, Bishop of New Hampshire, and Bishop Dallas, retired, of New Hampshire.

**CONNECTICUT**

**Appointment Links Diocese with Scotland Diocese**

The Rev. H. Francis Hine, rector of Trinity Church, Torrington, Conn., has been appointed a permanent canon, non-residential, of St. Andrew's Cathedral, Aberdeen, Scotland. The appointment was made by the Rt. Rev. Dr. Herbert W. Hall, Bishop of Aberdeen and Orkney, Scotland, upon nomination of Bishop Budlong of Connecticut and election by the Chapter of the Scottish Cathedral.

The Rev. Mr. Hine's appointment to this canonry forms one more significant link between the dioceses of Connecticut and Aberdeen.

**OREGON**

**Bishop Is Heir to \$25,000**

Bishop Dagwell of Oregon is one of two Churchmen who are each to receive \$25,000 under the will of Patterson C. Fisher, Denver, Col., who died July 4th at the age of 92, leaving an estate estimated at \$125,000.

The other recipient is Canon Harry Watts of St. John's Cathedral, Denver. Before coming to Oregon, Bishop Dagwell was dean of the cathedral. Mr. Fisher for many years was a member of the cathedral chapter.



**CONSTRUCTION TIME, 300 HOURS:** Bernard F. Young, lay reader of Trinity Church, Portland, Ore., built a scale model of the chancel of his church in 300 hours. Mr. Young who builds models for a living has just finished a model of the Columbia river's McNary dam which is expected to have passed through the first stage of construction by the end of the year. The dam model of wood, glass, plaster, window screen, and paint, was completed in 1,400 hours. A model which Mr. Young made for Pietro Belluschi, Portland architect, was displayed in the Museum of Modern Art in New York. Mr. Young, a deputy to General Convention, was assistant treasurer of the diocese of Oregon from 1944 to 1947, has been a member of the diocesan council for the past five years, and a member of the standing committee for the past two years.

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SEMINARIES

Sewanee Summer School

The Graduate School of Theology at the University of the South opened its five-week summer session, July 25th. Designed to provide the busy parish rector with an opportunity for serious work at the graduate level during a vacation month, the school is directed by the Rev. M. Bowyer Stewart, D.D., professor of theology at General Theological Seminary.

Other faculty members are the Rev. Frederick C. Grant, Th.D., professor of Biblical theology, Union Theological Seminary, New York City; the Rev. Howard H. Hassinger, S.T.D., professor of ethics and moral theology, and the Rev. Percy V. Norwood, Ph.D., professor of ecclesiastical history, at Seabury-Western Theological Seminary, Evanston, Ill.

The graduate school awards the S.T.B. degree and the S.T.M. degree.

COLLEGES

Canterbury Music Scholarships

Canterbury college has announced its intention of awarding music scholarships to student musicians of exceptional ability and personal merit.

The scholarships, which will be in the form of grants for technical fees, will be awarded for artistic service to the college through membership in the Canterbury Symphonette and through concerts on campus and through guest appearances.

The Canterbury Symphonette will be under the direction of Thomas Wilson, who founded the Hoosier Symphony and Choral Society at the college in 1946. After a leave of absence to earn his master's degree in music literature at the University of Michigan, he has returned to Canterbury to conduct both orchestra and choral groups.

SECONDARY SCHOOLS

Kent Elects Fr. Patterson;  
Fr. Chalmers to Harvard School

The board of trustees of Kent School, Kent, Conn., has announced the appointment, as rector and headmaster of Kent School, of the Rev. John O. Patterson, since 1941 Rector of Grace Church, Madison, Wis.

Fr. Patterson, who has accepted the appointment, succeeds the Rev. William S. Chalmers, OGS, who has been headmaster of Kent since 1941. Fr. Chalmers is to become headmaster of Harvard School, Los Angeles, Calif.

In the eight years that Fr. Patterson has been rector of Grace Church, Madi-

son, the parish program has been consciously related to the parish Eucharist offered every Lord's Day, along the lines of the liturgical movement. Communicant strength has grown from 620 to 1,500 in Fr. Patterson's time.

Fr. Patterson married Elizabeth Andrews, of Greenville, N. C., 1936. They have four children. He will be the first married headmaster of Kent, since the two former headmasters, Fr. Frederick H. Sill, OHC, and Fr. Chalmers are both members of Religious orders.

Fr. Chalmers was educated at Howe Military Academy, at Princeton University, from which he holds the degree of M.A., and at the General Theological Seminary. A former member of the Order of the Holy Cross, he was transferred to the Oratory of the Good Shepherd in 1945. He served as chairman of the American Church Union Youth Commission, 1938, and became assistant headmaster of Kent in 1940.

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# DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

## **Robert Howe Daniell, Priest**

The Rev. Robert Howe Daniell died July 27th in Savannah, Ga., at the age of 77. The Burial office was read in St. Paul's Church, Savannah, by the rector, the Rev. T. Porter Ball. Burial was in Magnolia Cemetery, Charleston, S. C.

A native of Charleston, Mr. Daniell attended DuBuse Memorial Training School and was ordered deacon in 1928 and priest in 1930. His ministry was in the diocese of Georgia where he served various missions. He retired in 1947 after serving St. Luke's Church, Hawkinsville, and St. Philip's Church, Cochran, Ga., for ten years.

Mr. Daniel was a descendant of the colonial governor of South Carolina, General Robert Daniell. He is survived by two daughters, Mrs. W. C. Meurer and Mrs. Wesley deValinger; one son, Stephen A. Daniell; eight grand-children and three great-grand-children.

## **Wolcott Webster Ellsworth, Priest**

The Rev. Wolcott Webster Ellsworth, retired priest of the diocese of Long Island, and great grandson of Noah Webster, died June 30th at Corn-

wall, Conn., where he made his home with his daughter and son-in-law, Mr. and Mrs. John Boyd.

He was born in Hartford, Conn., October 25, 1867. Though brought up a Congregationalist, at Yale he made contacts through which he came into the Church. After attending Episcopal Theological School for a year, he went to Berkeley Divinity School where he was graduated in 1894. He was ordered deacon that year, and priest the following year, by Bishop Williams of Connecticut. On September 18, 1895, he was married to Leah von Wettberg.

He was curate of Christ Church, Greenwich, for a year; and then rector of Christ Church, Unionville, and of St. James' Church, which he built, in Farmington, from 1895 to 1900. Then for 27 years he was rector of St. John's Church, Johnstown, N. Y. After that he was assistant at St. Mary's Church, Brooklyn. He retired as priest-in-charge of Emmanuel Church, Brooklyn, in 1948.

The burial service was in St. Andrew's Church, Kent, Conn., on July 2d. The Rev. Chas. Henry Webb of Long Island, and the Rev. Frank A. Squires, rector of the parish, officiated.

## **William B. Hamilton, Priest**

The Rev. William Bowling Hamilton, retired, oldest presbyter of the diocese of Oregon and for 20 years rector of St. Mark's Church, Medford, Ore., died at his home in Tulare, Calif., on July 8th. The Burial of the Dead was read on July 12th at St. John's Church, Tulare.

A native of Nashville, Tenn., the Rev. Mr. Hamilton was born on March 21, 1859. He retired from the active ministry in 1934 and in recent years has been living at Tulare.

Ordained to the priesthood in 1884, he served parishes in Minnesota from 1884 to 1893, and was rector of Calvary Church, Chicago, from 1893 to 1910 when he came to Oregon to become rector of St. Luke's Church in Grants Pass.

In 1913 he became rector of St. Mark's Church, Medford, where he remained until his retirement. He received his schooling at Central College, Fayette, Mo., and Seabury Western Theological Seminary.

He is survived by his wife, the former Jane Strong of Minneapolis, Minn., two daughters, Mrs. H. R. Anderson and

ALL THOSE IN FAVOR SAY AYE —

Those words will be heard frequently in San Francisco next month. In the House of Bishops, in the House of Deputies, in the Triennial Meeting of the Woman's Auxiliary there will be committee reports, speeches, discussions. But then the question will be put and an answer called for:

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## NOTICES

### DIED

OGDEN — On July 18th, at her home, 280 Marble-dale Road, Tuckahoe, N. Y., Susie Eastman Ogden passed into Life Eternal. She was the daughter of the late J. Monroe Ogden and Caro C. Eastman Ogden, and is survived by her devoted sister, Helena E. Ogden Campbell, and niece, Mary E. Campbell.

### MEMORIAL

WHITE — In Loving Memory of Edwin George White, Priest, who departed this life August 23, 1937. "O Lamb of God, Redeemer blest! Grant him eternal life and rest."

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THE LIVING CHURCH

## DEATHS

Mrs. George P. Olsen; and six grandchildren.

### Edward Vicars Stevenson, Priest

The Rev. Edward Vicars Stevenson, rector emeritus of Grace Church, Plainfield, N. J., passed away suddenly on July 2d at his home in Westfield, N. J. Fr. Stevenson was born October 7, 1866, in Cayuga, Ont., Canada, the son of John G. and Mary Griffith Stevenson. His father was judge of the court of Haldimand County, Ont.

Fr. Stevenson was educated at Upper Canada College, Toronto; Queens' University, London, Ont., and at Trinity College, University of Toronto where he received his degree in Divinity.

From 1895 to 1899 he served as assistant in St. John's Parish, Peterborough, Ont. In 1899 he was called to be associate rector at the Church of St. Michael and All Angels, New York City. In 1902 he became rector of Grace Church, Plainfield and served that parish for 34 years. In the diocese of New Jersey he was president of the Standing Committee for several years.

His wife, Edith Louise Jordan Stevenson, died in March of this year. Two children survive. They are Edward Vicars Stevenson, Jr., M.D., and Miss Mary Stevenson, M.D.

The Burial Office was said in St. Paul's, Westfield on July 5th by the Rev. Frederick W. Blatz, rector. The Requiem was said by the Rev. Harry E. Pike, rector of St. Stephen's, Plainfield.

Bishop Gardner of New Jersey pontificated and the Rev. Paul Matthews, retired Bishop of N. J., gave the Absolution of the body. The Rev. John DuBois, curate of St. Paul's, served at the Mass.

Burial was in Cedar Hill Cemetery, Newburgh, N. Y.

### James C. Thomas, Priest

The Rev. James C. Thomas died on July 31st at the Fairview Nursing Home, Philadelphia.

Fr. Thomas was born at Moosic, Pa., July 4, 1891. A graduate of Lehigh University and of General Theological Seminary, he served as vicar at St. James' Chapel, Freeland, and at St. James' Chapel, Eckley, Pa. He was curate at St. Luke's Church, Germantown, Pa., and vicar at the chapel of the Nativity, East Germantown. After two years at Little Portion Monastery, Mount Sinai, L. I., he served as rector of Grace Church, Pontiac, Ill.; priest-in-charge, St. Andrew's Church, El Paso, Ill.; Episcopal chaplain, State Penitentiary, Pontiac, and State Reformatory for Women, Dwight, Ill.

He retired from active service in February, 1946, after suffering a paralytic

stroke. Until July 26th he lived with his sister, Mrs. Carl W. Wellon, of Hicksville, L. I.

A Requiem Mass was said at the Chapel of the Nativity, East Germantown, by the Rev. Harold Hopkins, of St. Anne's Church, Willow Grove, Pa., assisted by the Rev. Franklin Funk, vicar of the Chapel of the Nativity. Burial was in the family plot at Springsbrook, Pa., on August 3d. Commitment was by the Rev. George McKinley, rector of St. John's Church, Palmerton, Pa.

### Sister Mary Christine, CSM

Sister Mary Christine, of the Community of St. Mary, died on July 19th, at St. Mary's Convent, Peekskill, N. Y. A Requiem was said in the chapel. Interment was in the cemetery of the Community on July 21st.

## CLASSIFIED

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# CHANGES

## Appointments Accepted

The Rev. Louis Basso, Jr., formerly rector of Grace Church, Traverse City, Mich., and vicar of St. Paul's Church, Elk Rapids, Mich., is now assisting the work of the Cowley Fathers at the monastery of St. Mary and St. John. Address: 980 Memorial Dr., Cambridge 38, Mass.

The Rev. Glen A. Blackburn, formerly rector of St. Michael's Church, Geneseo, N. Y., is now rector of St. Andrew's Church, Rochester, N. Y. Address: 68 Ashland St., Rochester 7, N. Y.

The Rev. Guilbert C. Braddock, formerly vicar of St. Ann's Church for the Deaf, New York City, is now missionary to the deaf in the dioceses of Virginia, Southwestern Virginia, Washington, and Maryland. Address: 3502 Minnesota Ave., S. E., Washington 19, D. C.

The Rev. Robert G. Donaldson, who was formerly at Grace Church, St. Francisville, La., is now rector of Grace Church, Canton, Miss., and priest in charge of St. Mary's Church, Lexington, Miss.

The Rev. Charles H. Douglass, formerly rector of Trinity Church, Bessemer, Ala., and vicar of Trinity Church, Birmingham, will become priest in charge of Trinity Mission, San Antonio, Tex., at the end of September.

The Rev. James P. Farmer, who has been a student at the Virginia Theological Seminary, is now vicar of St. Francis' Mission, Novato, Calif.

The Rev. Albert O. Judd, formerly rector of Christ Church, Ridley Park, Pa., will become rector of St. George's Church, Maplewood, N. J., on September 15th. Address: 96 Jefferson Ave.

The Rev. Charles H. Kaufuss, formerly curate at St. Andrew's Church, Albany, N. Y., is now rector of Calvary Church, Burnt Hills, N. Y.

The Rev. Charles G. Kehler, formerly priest in charge of Holy Trinity Church, Bonham, Tex., and churches at Commerce and Honey Grove, is now priest in charge of St. Paul's Church, Altus, Okla., and St. Paul's, Clinton. Address: 618 N. Willard, Altus, Okla.

The Rev. James Knapp, formerly rector of St. George's Church, Port Arthur, Tex., will become rector of St. Luke's Church, San Antonio, Tex., on September 1st. Address: 104 Cloverleaf.

The Rev. Dr. Edmund R. Laine, formerly rector of St. Paul's Church, Stockbridge, Mass., is now assistant at the Church of the Ascension, New York. Address: 16 E. Eleventh St., New York 3.

The Rev. Leon N. Laylor, formerly priest in charge of St. Luke's-in-the-Desert, Tucson, Ariz., and the Episcopal Student Center, Tucson, will on September 1st become rector of the Church of St. James the Less, Ashland, Va.

The Rev. Jack Leather, formerly curate of Christ Church, Cambridge, Mass., is now rector of the Church of the Holy Nativity, South Weymouth, Mass. Address: 8 Nevin Rd., South Weymouth 90, Mass.

The Rev. J. Gregory Lee, formerly vicar of St. Peter's Church, Ottawa, and St. John's Church, Merivale, Ontario, will become vicar of St. David's Church, Shelton, Wash., and St. Luke's Church, Elma, on September 15th.

The Ven. Dr. Albert H. Lucas, who recently resigned as headmaster of St. Albans School, Mount Saint Alban, Washington, is now archdeacon of the diocese of Maryland and may be addressed at 105 W. Monument St., Baltimore 1.

The Rev. Ernest G. Maguire, formerly assistant at St. Anne's Church, Lowell, Mass., will become rector of Grace Church, Greenville, Jersey City, N. J., on September 1st. Address: 97 Lembeck Ave., Jersey City 5, N. J.

The Rev. H. Lester Mather, formerly priest in charge of St. Paul's Mission, Port Townsend, Wash., is now associate rector of the Church of the Epiphany, Seattle, Wash. Address: 1711 Thirty-Seventh Ave., Seattle 22, Wash.

The Rev. Dudley B. McNeil, formerly dean of St. Matthew's Cathedral, Laramie, Wyo., is now rector of St. James' Church, Sault Ste. Marie, Mich. Address: 522 Bingham St.

The Rev. Herschel G. Miller, formerly rector of

Christ Church, Herkimer, N. Y., is now rector of St. Matthew's Church, Enosburg Falls, Vt.

The Rev. C. Kilmer Myers, formerly instructor at General Theological Seminary, is now priest in charge of Grace Church, Jersey City, N. J. Address: 268 Second St.

The Rev. Jack D. Parker, formerly a student at Seabury-Western Theological Seminary, is now curate at the Church of the Holy Spirit, Lake Forest, Ill. Address: 334 E. Westminster Ave.

The Rev. Dr. James A. Pike, formerly rector of Christ Church, Poughkeepsie, N. Y., is now chaplain at Columbia University. Address: Earl Hall, Columbia University, New York 27, N. Y. Home address: 445 Riverside Dr., New York 27.

The Rev. Dr. Robert E. Terwilliger, formerly fellow and tutor at General Theological Seminary and curate at the Church of the Heavenly Rest, New York, is now rector of Christ Church, Poughkeepsie, N. Y. Address: 20 Carroll St. Home: 15 Barclay St.

## Resignations

The Rev. Frederick B. Hornby, formerly vicar of St. Peter's Church, Broomall, Pa., has retired. Address: 20 Morton Ave., Ridley Park, Pa.

## Changes of Address

The Rev. Harold D. Chase, Jr., who was ordained deacon in June, has had a change of address from Wakefield, Mass., to 318 E. Fourth St., Cincinnati 2, Ohio. He will serve as an assistant at Christ Church, Cincinnati.

The Rev. Tod W. Ewald, who is serving Holy Innocents' Church, Corte Madera, Calif., has had a change of address from 40 Diane Lane, Larkspur, Calif., to Box U, Corte Madera, Calif.

The Rev. Kent L. Haley, who is serving St. Mark's Church, Portland, has had a change of address from 2451 Ridge Rd., Berkeley, Calif., to 1025 N.W. Twenty-First Ave., Portland 10, Ore.

The Rev. Emile S. Harper, retired priest of the diocese of Sacramento, has had a change of address from the Fairmont Hotel, Nob Hill, San Francisco, to Forest Lake Club, Hawley, Pa.

The Rev. John T. Harrison, newly-ordained deacon who is serving St. Stephen's Church, Jacksonville, Fla., should be addressed at 3524 Corby St.

The Rev. Pomeroy H. Hartman, canon missionary of the diocese of Lexington, formerly addressed at St. Thomas' Rectory, Beattyville, Ky., should now be addressed at St. David's Church, Pikeville, Ky.

The Rev. Dr. Nevill Joyner, retired priest of the diocese of South Dakota, formerly addressed at Blair, Nebr., should now be addressed at 10150 Sutherland Rd., Silver Spring, Md.

The Rev. Daisuke Kitagawa, who is in charge of Japanese-American work in the diocese of Minnesota and was formerly addressed at 234 Hennepin Ave., Minneapolis, should now be addressed at 2200 Blaisdell Ave., Minneapolis 4.

The Rev. John D. Lee was graduated in June from the Virginia Theological Seminary and is now a canon of Grace Cathedral, San Francisco, should be addressed at Grace Cathedral, 1112 Jones St., San Francisco 9.

The Rev. George Ralph Madsen, president of the National Diocesan Press, rector of St. Paul's Parish, Albany, Ga., and secretary of the Fourth Province, has had a change in office address from 318 Flint Ave., Albany, Ga., to 212 N. Jefferson St., Albany, Ga. His residence remains the same.

The Rev. W. H. Mayers, retired priest of the diocese of Maryland, formerly addressed at Olney, Md., and Box 105, Clearwater, Fla., should now be addressed at Box 516, Clearwater, Fla.

The Rev. John McCarthy, who was recently ordained deacon in the diocese of Central New York and is serving as assistant to the Tioga County missionary, was formerly addressed at 124 Prospect St., New Haven 11, Conn. He should now be addressed at Candor, N. Y.

The Rev. Philip Nelson, retired priest of the diocese of Oregon, formerly addressed at 245 W.

Roosevelt St., Phoenix, Ariz., should now be addressed at 100 W. Roosevelt St.

The Rev. John H. Rayner, retired priest of the diocese of Sacramento, is correctly addressed at P. O. Box 214, Corning, Calif.

The Rev. Robert R. Read, formerly addressed at Dunsuir, Calif., should now be addressed at P. O. Box 193, McCloud, Calif. He serves churches in both of these places.

The Rev. R. K. Riebs of St. Paul's Church, Dayton (Oakwood), formerly addressed at 22 Dellwood Dr., Dayton 9, should now be addressed at 37 W. Dixon Ave., Dayton 9, Ohio.

The Rev. Emami Sambayya, who has been serving the Church of India, Burma, Pakistan, and Ceylon and has been The Living Church correspondent for the Nandyal area of South India, should be addressed at 600 W. 122d St., New York 27. He has been given a scholarship at Union Theological Seminary.

The Rev. J. C. M. Shrewsbury, retired priest of the diocese of Washington, formerly addressed at Upper Marlboro, Md., should now be addressed at Second St., Lanham, Md.

The Rev. Adelbert J. Smith, who retired in April as priest in charge of All Saints' Church, Winnebago, Nebr., should now be addressed c/o Wellington Hotel, Omaha, Nebr.

The Rev. H. E. Spears, retired priest of the diocese of Lexington, has moved from the Bourbon Hotel to the Baldwin Hotel in Paris, Ky.

The Rev. William W. Swift, who is serving St. Thomas' Church, Elizabethton, Tenn., formerly addressed at 800 N. Main St., should now be addressed at Box 528 (912 Fairview St.).

The Rev. John H. Thomas, who is minister in charge of St. Andrew's Parish, Leonardtown, Md., and All Saints' Church, Oakley, should be addressed at Box 244, Leonardtown, Md.

The Rev. Ralph Sherwood Van Atta, who was recently ordained deacon in the diocese of Central New York and is serving as assistant to the Chango County Missionary, should be addressed at 31 Brown Ave., Norwich, N. Y.

The Rev. Cornelius A. Wood, Jr., who is associated with the National Institute of Public Affairs, Washington, D. C., formerly addressed at 2231 Que St., N.W., Washington 8, should now be addressed at 2707 Dumbarton Ave., N.W., Washington 7.

## Restorations

The Rev. Walter Peter Crossman, Ph.D., was restored to the priesthood on July 19th by Bishop Essex of Quincy.

John Clarence Petrie was restored to the priesthood on July 22d by Bishop Lawrence of Western Massachusetts, who remitted and terminated the sentence of deposition pronounced on him December 14, 1921.

## Marriages

Marion Cornelia Higley, second daughter of Bishop Higley, Suffragan Bishop of Central New York, and Mr. Robert B. Seidel of Syracuse, N. Y., were married on August 5th at Grace Church, Syracuse. Bishop Higley officiated at the wedding. The couple will live in Cleveland, where Mr. Seidel is a research engineer.

The Rev. William Thomas Renison, assistant minister at St. John's Church, Stockton, Calif., and Mrs. Clara Shepherd Reid were married on June 25th by Bishop Walters of San Joaquin, assisted by the Rev. George Foster Pratt.

## Degrees Conferred

The Rt. Rev. Lauriston L. Scaife, D.D., S.T.D., Bishop of Western New York, received the honorary degree of doctor of sacred theology from Hobart College on June 13th.

The Rev. Ernest M. Winborne, rector of St. Andrew's Church, New York City, received the honorary degree of doctor of divinity from Wilberforce University on June 9th.

## Diocesan Positions

The Rev. Robert A. Tourligney, who has been serving as assistant at St. Andrew's Church, Ann Arbor, Mich., is now director of youth for the diocese of Los Angeles. Address: 33 Las Flores Ave., Altadena, Calif.





# GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



## LOS ANGELES, CALIF.

**ST. MATTHIAS** Rev. S. L. McLane  
W. Washington at Normandie  
Sun Masses: Low 7:30, 9:15, Sung 11; Mon & Sat 8; Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett 261 Fell St. nr. Gough  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

## DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v;  
Rev. Alvert E. Stephens, Jr., Ass't  
Sun Masses 8 & 11; Daily: 7:30 ex Mon 10, & Thurs 7; C Sat 5. Close to Downtown Hotels.

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11; Daily Masses: 7; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glenn  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to the Loop)  
Sun Masses: 8 & 10; Confessions Sat 4-5, 8-9

## DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinmon & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD 10; Fri (Requiem) 7:30; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 10:45; Daily 11:45; Thurs 8:30

## WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica St.  
Rev. O. R. Littleford, r; Rev. David I. Horning;  
Rev. Walter K. Morley, Associates  
Sun: 8, 9, 11; Wed 7, 9:30; HD 9:30

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Rev. Rex Wilkes  
Park and Monument Street  
Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission 10:15; C Sat 12:30-1:30, 4-5

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

## SALISBURY, MD.

**ST. PETER'S** Very Rev. Nelson M. Gage, r  
August: Low Mass 11; HD 11

## CHEBOYGAN, MICH.

**ST. JAMES'** Rev. George W. DeGraff, r  
S. Huron & Locust Sts.  
Sun 8, 9:30 & 11; Daily, as announced

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
19331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun 8, 11

## GRAND ISLAND, NEBR.

**ST. STEPHEN'S** Rev. William E. Craig, Ph.D.  
U. S. 30 at Cedar  
Sun 7:30 HC, 10 Morning Service; Thurs 10 HC

## RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD, 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** Rev. R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP  
Daily: HC 7:30, ex Fri 9:30

## SOUTH ORANGE, N. J.

**ST. ANDREW'S** Rev. H. Ross Graer, r  
571 Centre Street  
Sun 8 HC, 11 Morning Service

## ADIRONDACKS

Rev. John Quincy Martin, r  
**ST. JAMES** AuSable Forks, N. Y.  
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

**ST. PAUL'S** Keeseville, N. Y.  
Sun 9:30 HC & Ser; HD 9:30 HC

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8 Low, 10 Sung & Ser, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC



CHURCH OF ST. MARY THE VIRGIN  
NEW YORK CITY

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D. D., r  
Sun 8 HC, 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

**GRACE CHURCH** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun: 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## SCHENECTADY N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr., Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hoggard, Ass't; Rev. Victor Hoag, D.D., Assoc. r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## GETTYSBURG, PA.

**PRINCE OF PEACE** Rev. Willis R. Doyle, v  
Baltimore & High Streets  
Sun 8 & 10:45; HD 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed 7, Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30; C Sat 4-5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

## HOUSTON, TEXAS

**CHRIST CHURCH CATHEDRAL** Texas & Fannin St.  
Very Rev. Hamilton H. Kellogg, S.T.D., Dean;  
Rev. Wm. B. L. Hutcheson, Rev. Harold O. Martin, associates  
Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC 7, Chapel

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Summer months: Sun 8, 10:45 HC, Weekdays as announced; C by appt